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504. Taiku Station, 1917. City water. City classes. Bible Institute. Sunday Schools. Women's Missionary Societies. Boys' Academy. Medical work.
507. Excerpts from Station Report, 1917. Etta Grimes arrives. Fletchers on health furlough.
508. Harold Henderson's Memories of H.M.B. as the family arrived in Taiku on Sept. 1, 1918.
510. M.S.B. Personal Report 1917-18.
512. H.M.B. Personal Report 1917-18. House repairs, bathroom. Pastor at Upnai church, City work.

Volume II

515. "The Boy Who had a Ride in a Tiger's Mouth", by H. H. Henderson.
- 518. H.M.B. Report, 1918-19. Engagement calendar. Trouble at First Church. Trip by motorcycle to Kongju. Adams' health furlough puts H.M.B. in charge of Boys' Academy, plus his 59 churches and language school work. Independence demonstration March 1919 which cut down on help.
- 525. "Mansei".
- 529. Letter to the Rev. James deHart Bruen, Belvidere, N.J. on the Independence Movement in Korea.
535. 1919 -- Water Treatment and Torture.
- 536. 1919. The Hidden Mimeograph, by Harold Henderson. The Independence Movement starting.
- 540. Korean Independence Parade in Taiku, written May 1, 1919 by H.M.B. and M.S.B.
552. M.B.S. Report, 1918-19. The old ladies' Sunday School.
554. Women's work in Taiku district, Excerpt, 1919. Look-out committees, Tuesday Bible classes. Children's Sunday School, Bible Institute, Leprosarium. Lepers services and offerings.
558. Station Report 1918-19. Influenza epidemic. Rev. F.N.D. Buckman visits.
560. "A Live Wire", by H.M.B.

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562. Changes in Korea, H.M.B. Jan. 15, 1920. The Young Men's Day, organized for public welfare. Removal of the curtain in churches.
566. The Rope Pull, or Tug-O-War. 1920, by Henderson.
569. Our Leper Church, 1920, by H.M.B.
572. A Memory of Home, by Harriette Bruen.
574. Personal Report of H.M.B. 1919-20. Boys' School work. Jail work.
577. M.S.B. Personal Report June 20, 1920. Girls' School self help.
578. Taiku Station Report 1919-20, by H. H. Henderson, with H.M.B. and Herbert Blair. Women's work. Bible Conference. Girls' Academy with Pollard and Grimes is enlarging. Funds needed. M.S.B. in self help department. Hospital closed, no M.D. or nurse, though badly needed. 9 missionaries away on health leave.
585. Personal Report of H.M.B. 1920-21. Adams back, Welbon came. H.M.B. itinerating trip to Manchuria, but itinerating there was prevented. Christian Japanese family. Preaching at Buddhist temple.
590. Taiku Station Report 1920-21. Adams organized evangelistic campaign. 20 new churches.
594. Nov. 3, 1921. Harriet Pollard to Geo. Trull, excerpt. Dinner with a Chinese Christian. *China mission.*
596. H.M.B. Report for 1922. In a heathen village. Calisthenics. Open doors, with new groups. Quarrels in City church.
600. 1922 Report to the Mission. Serious need for more workers. Henderson baby died. Girls' Academy graduates in great demand. Growth in Boys' Academy. Striking students not readmitted. Physical exercise. Teacher for missionary children (Miss Gordon). Evangelism: established churches neglected for outreach. 35 new churches. Winn's territory from 43 to 70 churches last year. This year 130, some formerly in McFarland's territory. Winn's

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- territory now bigger than Vermont. Miss Switzer,  
city classes and churches. Miss Bergman, country  
classes. Urgent need for more workers. Medical:  
Hospital had best year under Fletcher and Hoyt.  
Bible classes and Institute.
- 610. Adams Evangelistic Fund.
- 611. Henderson Annual Report 1923 re Boys' Academy. Strikes.  
Y.M.C.A. Given official recognition by government  
--- with strings attached. Mr. Lyon to industrial  
department.
- 614. Station Report 1922-23. With official recognition  
comes need for more funds. Strikes. Girls'  
Academy has 120 students (30 less than last year  
due to recession.) Glee Club. Hospital preaching  
system. Hoyts arrive. Need for a nurse. Fletchers'  
home fire. New missionaries: Helen Kinsler  
(evangelistic), the Lyons (Industrial Dept.),  
Joseph Livesay (Adams Evangelistic Fund), the Ben  
Adams (to Andong), Clara Hedberg, R.N., McFarland  
(under the Adams Fund), Theodora Macomber (volunteer  
for the Girls' Academy self-help dept. All her  
baggage destroyed in the earthquake.) Roger Winn  
dies in Andong. Mrs. McFarland to U.S. Blairs get  
first auto.
- 620. H.M.B. Report 1922-23. Baseball simile. Hard year.  
70 churches in his territory. Executive Committee  
work. Problems: overthrow of restraint, industrial  
development, social changes, station site, govern-  
ment educational requirements.
626. M.S.B. Personal Report 1922-23 in form of a letter to  
daughter Nan. Girls' Academy, with Pollard as  
Principal, Grimes as assistant, M.S.B. as self-  
help. Good teachers. 7 graduated in March. Etta  
Grimes, Martha Bruen, Hester Field, Edna Henderson.
- 629. Harriet Pollard on Girls' School.
- 633. Conference in U.S. of Henderson with Dr. Brown re  
trouble in Central Church, Taiku. 1923.
- 635. 1923 Diary of Martha Scott Bruen.

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- 635. Miss Ellrington.
  - 636. Missionary doll arrives, for demonstrations in health.  
Salisburys, of the Salvation Army. Harriette  
has a touch of trachoma. Betty Henderson.  
Mrs. Armentrout.
  - 638. Korean New Year.
  - 641. Church trouble easing. Party.
  - 642. A Russian selling jewelry. Old ladies.
  - 644. Headaches.
  - 647. Harriette's essay.
  - 651. Hainsa trip.
  - 653. Japanese Presbyterian Minister.
  - 657. Sons of Harold and Lloyd Henderson baptized.
  - 658. Julia Erdman "expecting". Flower Sunday.
  - 660. Hard work of H.M.B.
  - 661. Hendersons off for furlough.
  - 662. Henry Bell.
  - 663. Dr. Fletcher's driving. 4th of July.
  - 664. Bruce Henderson died in Syenchun. At Sorai, word  
came that H.M.B.'s brother James Bruen, had  
died in Belvidere.
  - 665. Storm at Sorai. Liv Erdman won swim race.
  - 666. Water color of bay by Mrs. Crane. Back to Taiku.  
Miss Bergman back. Miss Kinsler arrived.
  - 668. Ben and Phyllis Adams arrive. Miss macomber had  
been on the same boat.
  - 669. Macomber in Karuizawa, safe from earthquake.
  - 670. Letter from M.S.B. to Nan telling of the earthquake.
  - 671. Macomber and Lyons arrive.
  - 672. Harriette to dentist in Seoul. To zoo. Shopping.
  - 673. Calf born. Harriette's birthday party.
  - 674. Chisolms stopped over. Belvidere connection.
  - 675. Miss Field's birthday at Japanese inn.
  - 676. Adams, McFarland, Livesay arrive. Adams not well.  
Biederwolf, Rhodeheaver, etc. arrive.  
Station supper.
  - 677. W.C.T.U. organized. Miss Tingling.
  - 678. Preparing loads for people in the country --  
H.M.B., Switzer, Hoyt. Hallowe'en party.

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- 679. Miss Withers, Father Morley, Mr. Hewitt.
  - 680. Church building case won. A wedding. Lon Mary and W.C.T.U. Rhodes.
  - 681. South Church Missionary Society.
  - 682. Still kept out of disputed church. Cable: "Nurse available in Philippines". Douglas Avisons, Joe Livesay.
  - 683. Thanksgiving. M.B.S. too sick to go to dinner. School boys striking. House cleaned of coal dust.
  - 684. Largest station ever. 26 adults names. South Church night school.
  - 685. Sacrificing to the dead. Harriette's trachoma treatment.
  - 686. Dorothy Hoyt's birthday. Clara Hedberg arrives. Ben and Phyllis<sup>Adams</sup> arrived.
  - 687. Christmas celebrations.
  - 688. Out with Clara Hedberg. Cold and windy. Blanche Winn ill.

1924 Diary of Martha Scott Bruen

- 691. First snow.
- 692. Japanese prince married -- school holiday. Skating.
- 693. Plight of the Korean children. Paul Winn, typhoid.
- 694. Korean New Year. Beggars froze to death. Georgie Winn also has typhoid.
- 695. Valentine by Harriette. Mary Cordelia Erdman born.
- 696. Twin girls abandoned.
- 698. Beautiful sunset. Calling in city.
- 699. Kimsi gave Harriette a silk jacket and skirt. Mr. Boyer and Miss Fontaine.
- 700. Stuff from Peking arrived -- linen, coral, jade. Paul Winn's condition critical.
- 701. Mrs. Thomas.
- 702. Miss Anna Grandin, Dr. Cowles, Dr. McAnlis. Nan at Northfield conference.
- 707. Trip to Kyungju. (See also page 774.)
- 708. 25th anniversary of H.M.B.'s arrival in Taiku.
- 710. Dr. McLaren, Miss Withers. Bruens left for U.S.A.

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712. Life aboard ship.  
713. Stopover in Honolulu.  
716. Nulls, Lucy Powers, Wellhaven. Took train east.

The rest of M.S.B.'s 1924 diary is summarized.

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- 717. Taiku Station Report 1923-24. Child William Winn died.  
723.. Report of Nell Hoyt, Feb. 27, 1924.  
726. Diary of William Lyon about his first itinerating trip with H.M.B.  
- 749. Taiku Station Report 1924-25. Story of girl persecuted by mother-in-law. School of Nursing organized by Clara Hedberg. p. 753.  
754. "Rev. Henry M. Bruen Writes from Korea" on their trip back after furlough. Bear at Jasper Park.  
757. "Is He Your Father?" Harold Henderson writes of a trip to the country with H.M.B.  
759. "Felix", the car given by East Genesee Presbyterian Church of Syracuse, N.Y. arrives safely.  
761. Japanese Auto Rules.  
762. Personal Report of M.S.B. in the form of a letter to daughter Nan. 1925-26.  
765. Vaughan Chamness writes about H.M.B.  
766. Letter from H.M.B. to Dr. Brown on the need for school money. Feb. 24, 1925.  
768. Letter from H.M.B. to East Genesee Church, Syracuse, N.Y.  
770. H.M.B. Personal Report 1925-26.  
772. Taiku News Letter, June 10, 1926. Women's Bible Institute, School of Nursing.  
774. Visit of the Crown Prince of Sweden to Kyungju. Archeology trip to Kyungju, by Clara Hedberg.  
776. H.M.B. to East Genesee Church, July 11, 1926.  
- 778. H.M.B. to Dr. Woodcock, minister of East Genesee Presbyterian Church, Syracuse, re the trip to Kyungju.  
781. H.M.B. visits Korean students in Japan.  
- 783. Annual Report of Taiku Station 1925-26. Great need for more funding for schools in order to get government designation. Funding needed for new hospital building. Educational work. School of

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- Nursing. Leper work. Home-makers. Chamnesses arrive under Adams Evangelistic Fund.
789. Excerpts from "Three Decades of Christian Work in Taiku, Korea." 1926.
792. H.M.B. to Dr. Brown. Plans for Nan and Harriette. H.M.B. had been ill with diphtheria.
794. Excerpt from Taiku Station Report for 1927. 2 new baby girls, and death of little Barbara Chamness. Conference with Australian Presbyterian Church. "The Church Messenger" of Dr. Adams. Evangelistic work. Organization of Missionary Societies among the Koreans. Miss Switzer tells about their collections. Classes. Miss Kinsler tells of a "Spirit Box". Southeast and East Districts. Medical work, laboratories. Trip to Peking by Drs. Fletcher and Hoyt for a meeting of the Medical Society. Educational work, Miss Pollard on furlough, Henderson in charge of both schools. Mother Henderson, English Bible class and music. Married women's work. Skating. M.S.B. broke her arm. Eye injury to child.
802. Stories from Taiku, 1927, by H.M.B. Cho Tai Nami, Yu Dosumi.
804. Letter from H.M.B. to Dr. Woodcock, Apr. 5, 1927. "China Flees" evacuated to Korea. M.S.B. to Pyengyang. Bible Correspondence Course.
806. H.M.B. Personal Report 1926-27. 59 churches under his care. Mrs. Robinson of Paotingfu and 3 children sharing Bruen house.
808. Annual Report of the School of Nursing, by Clara Hedberg, 1927-28.
809. M.S.B. Report, 1927-28. Nan has joined family at Sorai Beach, and a trip through the Diamond Mountains with Cooks, H.E. Blairs and Gene Duryea (of Japan).
811. H.M.B. Personal Report 1927-28. 50 churches. New pastor, Oh Chong Tuk. Elder Yi, Pak Chai Won, Kang Sin Chang, Mr. Chai, Mrs. Yi, Mr. Cho Chin Yong, Mrs. Kim Pong Do.

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818. M.S.B. letter excerpt. Mar. 12, 1928, re Women's Spring Bible Class and Presbyterial meeting.
819. Annual Report of Taiku Station, 1927-28, excerpts. Girls' School and upgrading of women.
- 823. H.M.B. Report of Men's Bible Institutes, 1927-28.
825. "Father's Homecoming" 1928, by Harriette Bruen Davis.
- 830. 1928 Presbytery, H.M.B. His old co-pastor, who had caused untold trouble going off in a church independence movement, is returned to the fold.
- 831. Report of the Adams Evangelistic Fund and work 1928-29, excerpts. By Ned Adams.
833. H.M.B. Personal Report, 1928-29. Descriptions of country work, a blind boy, rest at Kum-ho-san. Daily Vacation Bible School in a country village. Financial depression of the people, famine. Death of Miss Martha Switzer.
839. M.S.B. Personal Report 1928-29. Daughters Nan and Harriette return to the States. General Assembly in Taiku. Dr. Swallen's Bible Correspondence Course popular.
842. Clara Hedberg's account of visit with Bruens to Chirisan. Tree struck by lightning.
843. M.S.B. to the Board, from Sorai Beach, Aug. 1929.
846. M.S.B. Personal Report, 1929-30 Music and English Pupils, Women's Bible Class.
- 849. Annual Report of Taiku Station. A very full and interesting report of all the facets of the work. 3 country districts. City Night Mission. Chamness' Report. Ned Adams. City Churches. Bible Institutes. Student evangelism work. Church paper. Women. Bergman report. Education work. New hospital building. Nurses training. Leper hosp.
869. H.M.B. Personal Report 1929-30.
874. H.M.B. Personal Report 1930-31. Death of M.S.B. on Oct. 20, 1930.
881. Memorial Minute adopted by the Board, Nov. 3, 1930.
882. Annual Report of Taiku Station, excerpts from "The Good News", Sept. 1, 1930 to Aug. 1931.



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891. H.M.B. to Dr. Cleland E. McAfee of the Board. Written from Taiku, Jan. 17, 1931. Furlough plans, thanks for a letter of sympathy.
892. H.M.B. to Dr. McAfee, from Eelvidere, N.J. re Rev. Oh.
893. H.M.B.'s furlough, 1931-1932. By Harriette Bruen Davis.
894. Letter from Dr. McAfee to H.M.B. after the death of the Rev. James deHart Bruen, his father. June 24, 1932.
- 895. Taiku Station Report 1931-32. Elder Choy Chong-Chul. Early morning prayer meetings. South Church with Yi Moonju. Lloyd Henderson assassinated in Manchuria. Mrs. Henderson and children transferred to Taiku.
899. Miss Gerda Bergman to the Board, Dec. 5, 1932. Miss Sun Ho Kim, Korean missionary to the Chinese in Shantung. Visit to an island on east coast.
- 903. H.M.B. to Dr. McAfee, Sept. 26, 1933. Harriette returns to Korea in July 1933, and was met by H.M.B. at the ferry in Fusan. To Sorai Beach. Harriette to Pyengyang to teach in Pyengyang Foreign School (her Alma Mater). Growth of the Church. Big Sunday School Convention. 5000 march in a temperance parade. Korea Nurses' Association met in Taiku May 12, 1933.
909. H.M.B. Personal Report 1933-34. The work likened to a baseball game Korean pastor to Kimchun. Largest attendance at Bible Institutes. "1000 new converts in 3 years."
- 915. Taiku Station Annual Report 1933-34, excerpts. Tent revival services. Use of a trombone. Pastors' retreat. A cripple's Example. Country preaching society. Women's evangelistic work. Junior Bible Institute. Agricultural work. Teaching. Mission and union work. Educational work. Change of name from Board of Foreign Missions to "Commission of Ecumenical Mission". and Missionaries to "Fraternal Workers".
924. Bruen-Hedberg Wedding, Sept 4, 1934.
926. Clara Hedberg Bruen to the Board. Christmas seal campaign.

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927. C.H.B. Annual Report 1934-35. In the form of a letter to "Helen", a friend of Miss Pollard's. Tent Meetings.
930. C.H.B. A Tent Meeting.
933. Tent Evangelism, by H.M.B. 50th Anniversary of start of Protestant Missions in Korea is celebrated. Rev. Kil Sun-doo.
936. Excerpt from Station Report 1935. "God at Work in the Taiku Valleys".
937. H.M.B. to Mr. Matthewson. Nov. 28, 1935. Short history of the station and himself.
940. C.H.B. to the Board, Dec. 27, 1935. Harriette is spending holidays at home. C.H.B. is "expecting". *Stark Story*
942. Annual Report of Taiku Station 1935-36, excerpts. June 22, 1936. Junior Bible Institute. Thanksgiving. December revival meetings. Christian funeral. 2 nurses graduate from School of Nursing. Suh clan, from whom the station site had been purchased, are converted through a Buddhist priest! Shrine question comes up. Japanese policy, militarists. Quote from W.N. Blair's "Gold in Korea" re Shrine question. Premier Inukai assassinated.
948. Quote from "Gold in Korea, chapter 26. This covers the whole sequence of events.
955. H.M.B. Personal Report, 1935-36. Korean ponies. Trip to Annual Meeting in Pyengyang. Korean friends become pastors. Woman chased out of her home. Vegetable auction. New Helper. Girl teacher. Birth of Henry Munro Bruen, Jr. in Pyengyang, Feb. 19, 1936. Harriette is spending this year at home. Kathleen Henderson had been born in Jan. *Pocheon-kyo priest becomes Christian*
- 964  
966. The Story of Pastor Oh, of Taiku. (See also page 892.)
969. Taiku Station Report, 1937. 100th anniversary of the Board. Tent meeting. Bible Institute buildings. New Presbytery formed. Lepers. Music department of Girls' School. Miss Kyeng Sin Whi. Mrs. McFarland's mother, Mrs. Stewart. Mr. C.C. Lee. Nan Bruen Klerekoper is in Barrow, Alaska.
979. H.M.B. Personal Report 1936-37. Mrs. Kim and a blind sorceress. Serious flood. Harriette is in Paris.

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- Harry, Jr. growing.
984. Gerda Bergman to the Board, Dec. 14, 1937 and Jan. 17, 1938. General Assembly in Taiku. Position of daughters-in-law.
988. C.H.B. Personal Report, 1937-38. Guests and callers. The church clock.
992. H.M.B. Personal Report, 1937-38. General Assembly 1937. Hugh Miller (Bible Society). Police in General Assembly 1936 in Pyengyang.
994. C.H.B. 1938. Stories. The Church clock.
1001. Award given to H.M.B. May 21, 1939.
1002. H.M.B.'s Personal Report for 1939. Reminiscences of his first arrival in Fusan and Seoul. (See also page 174.) Furlough plans. Nan Bruen Klerekoper and family leaving Alaska. (To go to Iran.)
1010. Miss Pollard's 60th birthday celebration. H.M.B.'s 40th anniversary of his arrival on the field. Going to the States. The moving picture films. Going to Ventnor, N.J., via Kansas City. Trip to see new grandchild, car accident. Prayer calendar.
1016. Spring 1939, still in Korea. Spring Bible Institute. Yi Tai Yung, missionary to China.
1017. Taiku Report, June 1939, "We Give Thanks, Remembering". Girls' School. Medical Report. Baby Clinic. Charity. Boys' School. 30-year celebration of founding of Girls' School. Tribute to Martha Scott Bruen. Problems.
1026. Stocking up to return to Korea, 1940. Pyengyang Foreign School closed, missionaries leaving. Blackouts. S.S. Mariposa sent to take students and some missionaries from Pyengyang. Seoul Foreign School also closed.
1028. Returned to Taiku to find ceiling fallen in bedroom.
1029. Annual Report of Taiku Station, June 1939-40. "In the Midst of the Years" -- Revival. Miss Aleta Jacobsz and Miss Eunice Marais of South Africa spend a week helping in meetings.
1036. Taiku Station Report, excerpts, 1940-41. Revival in all parts of the work. Closing the Bible Institute. Running of the institutions being turned

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- over to Koreans. Missionaries leaving.
1043. History of the World Day of Prayer.
1048. Program of the World Day of Prayer for Women.
1051. Letter from H.E. Blair to Dr. Hooper, from Shanghai, Oct. 8, 1941, explaining the World Day of Prayer trouble.
- [1056.] Henderson writes of H.M.B.'s memory for names and faces.
1058. Henderson to Dr. Hooper of the Board, written from the U.S. about Station business.
1062. 1941, by C.H.B. Calvert Course for Kathleen Henderson and Harry Bruen, Jr. World Day of Prayer for Women. Dr. Lowe and Mr. DeCamp in jail. Bruens leave for Sorai Beach, arriving there July 17. Underwoods and some Danish missionaries from Manchuria are there. Assets frozen by Japanese. Typhoon. Leaving Sorai under guard. Disposition of some furniture in Taiku. Bruens and Ella Sharrocks leave for Chemulpo and Shanghai. Only Dr. and Mrs. Fletcher and Ned Adams remain.
1066. H.M.B.'s last sermon in Taiku, Sept 14, 1941.
1068. Letter to Bruens in Shanghai from Ned Adams in Taiku. *Oct 7, 1941*
1073. Homeward Bound. Account by C.H.B. Deciding to leave Philippines. News of Hawaiian bombing. Taking on wounded G.I.'s. Arrive in San Francisco Christmas Day 1941.
1082. H.M.B. thanks to the officers and crew of the President Coolidge and convoying vessels.
1083. Notes made by Harriette Bruen Davis about the Bruens leaving Korea, with some quotes from Rhodes' History.
1088. Broadcasting from San Francisco.
1089. Bruens in Santa Cruz, California.
1091. Edward Adams' tribute to H.M.B.
1092. Memorial Minute of the Mission on H.M.B.

APPENDIX

1095. Letter to C.H.B. from Hazel Matthes.
1099. Letter from General Secretary of Presbyterian Church in Korea to COEMAR secretary.

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1102. Propaganda Leaflet dropped by Communists near  
Kimchun, Korea in 1950.
1104. Letter from Lee Kap Sung.
1107. Roll of Taiku Missionary children.
1110. List of Animals for each month of the Korean/ Chinese  
Calendar.
1111. Greetings by the Ambassador of the U.S.A. to the  
Korean General Assembly 1962.
1113. Letter to Board from Kim Kwan Sik, dated Aug. 31, 1946.
1115. "The Turtle and the Japs".
1119. Biederwolf Group in Taiku, 1923.
1120. "Independence Run Amuck.
1125. Hainsa Monastery.
1129. Historical Notes, Korea/Japan: An English View.
- 1130 Teachers of Missionaries' Children in Taiku.  
Missionary Marriages of Taiku Station members.

PERSONAL REPORT OF H. M. BRUEN  
1918-1919

The first of January it has become the duty of the secretary to provide the itinerant missionary with a two-foot by one single sheet calendar giving both the native and the foreign days and months. Thereafter, the missionary never parts company with it until threadbare and full of holes it is laid away for reference when the next year's sheet takes its place. Whenever he contemplates a date for a class, plans an itinerary, or is asked about any engagement, out comes his calendar sheet and the entry made or the date determined. There are red circles around the Sundays and black circles around the first Thursdays, Fridays, and Saturdays in each month to indicate regular engagements, the former two days being set aside for committee meetings and station meeting and the latter for the meeting of the union city session meeting to consider things of common interest to the three city churches, such as primary schools, Bible classes, etc. This sheet calendar becomes an essential part of the missionary's equipment for at a glance he can see his engagements for the coming months.

After the meeting of the General Assembly of the Korean Presbyterian church which was held at Syenchun we returned to our homes and the work of the Fall began with a local city union officer's class followed by one week's Bible class. From the close of this class until November 20th the visitation of my country parish occupied the time so fully that our children complained, "We never have Papa at home any more." For a month I taught in the Men's Fall Bible Institute, followed on its closing day by the meeting of Presbytery. The first

city church had gotten into trouble with the result that all four elders had resigned. It was a very unpleasant affair and the whole matter had nearly turned the missionary's hair white and left several nearly wrecked physically. Next in order came the meeting of the officers of the various circuits to arrange for the helper's and pastor's salaries for the ensuing year. As the fifty-nine churches for which I am responsible are divided into twelve circuits these business sessions take some time, but each year it is at these meetings that the year's progress is largely determined. Larger circuits divide in order that they may, with a smaller number of churches, share a larger proportion of the helper's time and so strengthen their work. I have one co-pastor in Koryung. On January 1st I was asked to attend their business session. He had been pastor over four churches, but now I found that one church was planning to raise his whole salary and secure all of his services. The others were loath to let him go. The local church had anticipated that they would have to increase his salary and so had provided for Yen 25 vs. 20 per month, but the officers decided that his salary must be raised to Yen 30 per month. This rather upset the hopes of the local congregation who had already pledged about all of their individual tenth account, but being unwilling to give up their plans they pledged the extra amount and the other churches put on a helper until they can secure a pastor.

It had been my desire for a long time to try some practical union work with our Methodist brother at Kong Ju. While at Sorai last summer Mr. Williams and I agreed to try it and accordingly I left home on the night train January 6th and went in to Kong Ju. The next day we

left on his motorcycle accompanied in a side car by Mrs. Swearer and Mrs. Sharp. This with some baggage made a very heavy load but Mr Williams having had long experience with the machine, we made the distance of 200 li by nightfall. We passed right through Chong Ju of our Mission and some 100 li beyond it. We were very cordially received and entertained, and I shall always remember the trip with pleasure. After returning home I was surprised to receive by mail a silver spoon as a token of their appreciation.

On our return trip Mrs. F. S. Miller had lunch ready, and we all enjoyed a rest and the hospitality of her home.

The month of January struck a hard blow to our work when it was decided by the physicians that Dr. Adams must leave the academy work and take health furlough at home. As Mr. Winn had been critically ill in the Fall and his country work had been taken over by Mr. Blair and Mr. McFarland, the academy work fell temporarily to me. I met the faculty once with Dr. Adams and thereafter I was obliged to consult him a few times on some difficult point of finance or administration, but I tried my best to take the load entirely off his shoulders, hoping that he might still recover here. As I still carried 59 churches, I arranged not to do any teaching, and to have a certain number of days off each week when I could look after the country work. From Christmas till January 21st, we had one month's holiday given to the boys in order that the academy might save fuel and so not incur too great a deficit. After returning from Kong Ju I enjoyed very much teaching in the mission language school for two weeks. In February occurred the Men's Winter Bible Class, after which I made one trip covering one country circuit.



. . . The Independence demonstration took place in the city market, and from that time till the present there has been practically no country work possible, although a few trips for a day or two or over Sunday to nearby churches or to points on the railroad have been made. As we look back on this period of two months or more, I find it difficult to account for the time. However, attending trials, meeting [government] officials, calling upon stricken homes, writing to anxious parents, and meeting a constant stream of worn and anxious folk, trying to give comfort, direction and help as I was able, has occupied the time fully. The further fact that our cook was seized the first day and is still in jail has added not a few cares to the household.

An illustration from my diary May 12th may fairly indicate how the days are spent. Before breakfast a poor tired woman is waiting to see me. She was from a church which I had charge of ten years ago. She has no son and is living with her son-in-law, a hat maker. He had been seized, thus removing the only means of support. She would like me to tell her how long he would be in jail, could she see him or send clothes in, etc. While at breakfast an elder called. He was one of five to receive 29 stripes the night after he reached Pyeng Yang to enter the seminary. He had had no part in any demonstration and was sitting quietly in the dormitory when he was seized and taken to the police office and beaten without any examination. He was only told that as Jesus was put upon the cross so he could try the same and was forthwith tied down to a rude cross and given 29 stripes by three men in relay. He had recovered and had come to the city to learn what was doing. Next the leader of one of my country churches came in to talk over the local

situation where one helper was in jail and the other in flight. Then came another whose son was in jail with the usual question. She was accompanied by a heathen relative to whom I preached. An ex-helper also appeared to confess to some wrong doing that he had committed and for which he had been dropped some years previously. While still others were waiting in my study a blind boy came to the front door. This involved some time and the writing of a letter and giving him some help. A colporteur was next seen, then a leader greatly distressed because of the intimidation being practiced by the Japanese soldiers who are assisting in securing a vote of confidence and approval for the Japanese regime. Many of the people in order to avoid giving their signatures to this so-called volunteer restraining society had gathered by districts and had broken up their seals. One of the previous callers next came for a letter to his district where one helper was in jail and another in flight. Next came a school girl with her mother to enter the Academy. She was a deserted widow. After dictating some letters to my secretary I arranged with a man to accompany me to the country in place of my cook who was in jail. He went the day ahead of me and notified four churches to gather the following day and arrange for the care of the circuit, both its helper and evangelist being in jail. Meanwhile, a Japanese officer arrived on horse-back and I found out he wanted to arrange to have all the lepers in the leprosarium, one hundred in number, to be vaccinated. I therefore sent him over to Mr. Winn who is in charge of the asylum. I met two other people in trouble, wrote Secretary Brown of the Board, and got my loads ready for the country.

As the result of their part in the Independence Movement, I have

three helpers, one evangelist, and a number of leaders in jail, while another helper has been beaten and another is fleeing. The day of the city demonstration, Miss Bergman being sick, Mrs. Bruen felt it her duty to go and look after the dormitory girls from the Academy who had joined the parade. We took a short cut and happened to meet the girls just as they were seized by a posse of police. Mrs. Bruen appealed to the chief of police who was among them to be careful in their treatment of the girls, which he assured us he would do. They were given special consideration, and after a month were released, save one graduate and one teacher. An especially sad case is that one of the helper-elders of the third church whose son was so maltreated when arrested that though released he succumbed to his injuries, his father being still in jail. When the trouble began we called upon the head of the provincial gendarmes and protested against several cases of torture and cruelty. He was very courteous and assured us that he would investigate. However, within a short time indiscriminate shooting upon unarmed crowds became not only frequent, but I myself heard an officer give the order to shoot anyone at sight that cried, "Mansei." Mr. Blair and I had the unpleasant experience of having our homes searched by a posse of some thirty police and soldiers, and I find that my country Christians have been told that I had been guilty of encouraging and protesting offenders and that they should not call to see me when in the city. But such lies perhaps have a different effect from that intended.

In view of our not being able to visit our churches as usual, we have prepared and sent out at frequent intervals pastoral letters including a sermon outline. We are also taking up Dr. Swallen's

correspondence Bible course which seems especially adapted to our present needs when the ordinary classes and Institutes cannot be held.

What lies ahead of us we do not know but that God reigns and all things work together for good to them that fear Him we are assured. We are glad to see a strengthening of the faith and resolution of most of our churches and an open door for the Gospel message.

The whole church is in much prayer and should continue so.

Respectfully submitted,

(Signed) HENRY M. BRUEN

"MANSEI"

After my last class at the Bible Institute on Friday, February 28, 1919, I went to the country for a special weekend meeting. When I arrived there, the elders told me that the meetings had been cancelled, but since I was there, they would have me meet those ready to be catechized and those that had been expecting to be baptized on Sunday.

My cook was very anxious for us to return that evening. I decided that it would be okay for him to go back, but I would stay since it would be late when we got through with the meeting.

On the morning of March 1st when I arrived at the station, the place was full of Gendarmes with fixed guns, and frightened and silent Koreans. No one was protesting or asking questions which was quite contrary to the usual noisy people that were found at a station. I could not find out what the trouble was.

Finally, a Korean I knew slightly sidled up to me, did not look at me, and appeared not to be paying any attention to me. He said, "Pastor, it would be well if you did not ask any questions." Then I heard one of the officers shout the order, "Shoot anyone on site who shouts Mansei!" Mansei, meaning ten thousand times ten thousand, was the patriotic national slogan symbolic of their ancient history.

At the close of World War I when the League of Nations came into being, President Woodrow Wilson of the United States had made the proposal that small nations be given the right to declare their own

independence. As a result, these peaceful demonstrations by the Koreans were for the purpose of drawing <sup>the</sup> attention of the world to the fact that the small nation of Korea was under the domination of the Japanese.

I boarded the train and within the hour was in Taegu. There was no one about there, and there were no people in the streets, which was a strange sight to me.

Upon arriving home, Martha was very worried and told me that after having prayers with the servants in the morning, my country cook had told her that the meetings had been cancelled in Kim Chun and that I was coming back in the morning. As he went out the door, he said, "Lady, look out the window towards the marketplace after breakfast and you will see a strange sight."

Because of today's events, I knew that probably all the ministers of the city churches were in jail, and I would be asked to preach the next morning. My secretary and others that I could have conferred with were conspicuously absent. I realized that I would need to take great care in choosing my text and hymns. I prayed for guidance.

Not having a Korean hymn book on hand, I looked through the English hymn book. I thought of various hymns that the congregation would be familiar with and wanted to choose hymns and scripture that would turn their thoughts to God as being always present to help in trouble and distress. "Onward Christian Soldiers" was the first hymn that came to my mind, but I realized immediately it would not be suitable. After thinking of some others, I chose "Rock of Ages." What could be more comforting! It gave no offense to anybody.

The next morning it was as I had expected. The minister and the

other leaders were not there. Since I was the founder of the church and the missionary pastor assigned to it, it was not unusual for me to lead the service in the absence of a minister. The congregation welcomed me and I proceeded to lead them in worship.

After I had announced the number of the first hymn, I saw the look of consternation on the faces of the people. I opened the hymn book to lead them in the song. Imagine my consternation and dismay when I saw that the first word was "Mansei," the word that I heard the day before at the railroad station as forbidden, threatening death to anyone who used it. What could I do? Should I select another hymn? For a moment I hesitated and then decided no, since the people had their hymn books open and seemed waiting for me to lead off. We proceeded and the response was rather weak in the first verse where the word appeared. Most of the congregation joined in.

As I looked at the people, thinking that we might omit one verse, I saw that "Mansei" was repeated and that time it was shouted at the top of their voices. All fear of the consequences was gone.

At the close of the service, I announced there would be no regular evening worship service, but anyone who wished could meet for an informal prayer meeting. I waited until the church was empty in case a caller might come from the nearby police station. The people dispersed quickly.

I fully expected to be met by the police and realized that it would be impossible to convince anyone, least of all the officials, that it was not deliberate defiance. However, no one came, and neither I nor anyone present at the service was ever questioned about it. It later

occurred to me that all available police were occupied elsewhere and there was no one to spare to attend the church service.



## UNSIGNED CARBON COPY OF A LETTER TO REV. J. DE HART BRUEN

"Rev. J. De Hart Bruen,

"Belvidere, N. J.

"Dear Sir:

"We suppose that some rumors of disturbed conditions in Korea have reached you. Just as we have feared all along, the military mal-administration has reaped its logical fruit. Engineered possibly by Korean Committees in America and with an apparent organization that is astonishing in its effectiveness, the people have started a movement of protest against existing conditions. It came at this time because of the widespread belief that if subject peoples of the world indicated their desire for freedom before the Peace Conference adjourned, their appeal would be heard and acted on by that body. The phrase 'Self-determination' has sounded around the world and Korea has arisen to show that it is not now and never has been and never will be satisfied with Japanese rule. A declaration of independence has been publicly read in all the cities and the people have been holding peaceful demonstrations simply shouting 'Man say' (an equivalent of 'Hurrah'). It was their original idea to get as many of their number arrested as possible so that the jails might overflow and so that the report might go out into the world and to the Peace Conference that there was evidence that Korea was not satisfied. Of course the church is involved. The Christian people are the most enlightened part of the community and leaders in thought and the Christian students took a prominent part everywhere. But it is not merely Christian. The non-Christian Government schools

are all in it and the non-Christian literati and the old nobility of Old Korea who accepted honors from the Japanese at the time of annexation have also gone into it. It represents all classes and starting with organized movements in the large cities has spread like a great wave of protest throughout the whole country sweeping away out into the most remote mountain villages, and valleys. The Christians went into it on the understanding that there was to be no violence and the Declaration of Independence said that violence was not contemplated. (Indeed you will remember that the Koreans have been disarmed for ten years past and there are no weapons among them). All of our schools are closed. The scholars will not come until they are free, they say. The Government is making a forced attempt to reopen its schools but they can't find one tenth of their normal enrollment. Church services are impossible in many sections. Almost throughout the entire country church officers are the first ones arrested. The original Declaration of Independence was signed by fifteen Christians and fifteen members of the Chunto Kyo (a native sect) and three Buddhists. The first method of procedure was to gather in groups, raise the Korean flag and shout 'mansey'. As soon as the first arrests occurred most of the Korean shops in Seoul and Pyeng Yang were closed and have remained closed now for nearly a month. This is also a form of protest. Last week the police in Seoul were making a determined effort to force their reopening but we do not know the result for we left the country that day. (This is written from Japan proper).

"The whole thing displays an organizing ability which is a surprise to us. Needless to say that we knew nothing about it in advance and were taken by complete surprise as were the police and the

Government. Missionaries are being accused, of course, of being the ring leaders and the effort will be and is being made to make the church responsible for the whole thing. This is inevitable since the Christians have gone into it so unitedly. We cannot make any special appeal for interference for the sake of the Christians. They went into it with their eyes open. But the terrible part which I am about to write ought to be known to the civilized world.

"The Japanese met these harmless expressions of desire for self-determination with the extreme brutality of the Prussian military system which prevails at present in this country, though it should be said the present ministry with Mr. Hara as premier is opposed to the military party but is not strong enough as yet to control the situation in the government, and it must be remembered, too, that there is not a civil administration in Korea but a military dictatorship with the Governor General in autocratic control. Soldiers rushed the demonstrators, beating and clubbing and after the first day, at least, using the sword and bayonet and shooting on the unarmed and unresisting people. There is no record of the number killed. They turned loose the firemen on the crowds and the firemen used their long handled bill hooks with deadly effect. There are plenty of eye witnesses to the atrocities and our hospitals are full of the wounded. I have photographs of the dead in one city. Perhaps not many hundreds have been killed as yet but the Government has issued a statement that its present leniency (note the word) is to be abandoned and that strong measures will be used. One cannot go into details in a brief letter. The situation is not growing any better apparently and we cannot predict what will take place in even

the near future. In Taiku, for some reason, things have been quieter. There have been demonstrations but the city police were not so violent in their methods. On the whole the immediate city is quieter than any other part of the country, but in the country around things are very bad and there have been many deaths and the daily violence on the part of the soldiers and the gendarmes is outrageous. In one section all the men from seventeen villages have fled to the mountains and are living there not daring to come down into their homes and not being able to work their farms. At the start the Koreans used absolutely no violence but the brutality of the methods of suppression employed has evoked retaliation in many instances which is scarcely more than natural and though without weapons, in some places they have resisted the gendarmes and even broken up police stations. There is grave danger that such violence may increase as Japanese brutality grows.

"The authorities have armed groups of the low class thugs and paraded the streets with them, to intimate that they were going to be given a free hand to use any kind of brutality that even a soldier would be ashamed to perpetrate.

"All this is the obvious result of a military system. The Japanese are not naturally this kind of a people but their training was historically along military lines and in modern times they adopted completely the German system and ideals and the result is a callous brutality that could produce no other result than that which has appeared in Korea.

"With all the world in disturbance we cannot hope that people will pay much attention to what is going on in Korea and no nation will

be inclined to criticize Japan. But with a peace conference in session which is supposed to be glorying in a victory over Prussian militarism there is singular inconsistency in allowing the things to go on in Korea which are taking place there now. If it gets any worse we shall only be able to compare it with Armenia. The business is already the same as Armenian massacres in principle and differs merely in extent. The military are not averse to using an opportunity to eliminate the Koreans who are merely in their way in that country and if by making conditions of life intolerable they can induce still larger numbers to get out into Manchuria, killing off some thousands incidentally as a preliminary to strangling the rest by economic pressure their purposes will be all the sooner served.

"Your friend or relative in Korea asked us to let you know these facts. In making any use of them you will of course take the utmost precautions that their source be not revealed in any way. We have already been put in a very difficult position by the publication of letters with names and dates and this must be most carefully avoided. In quoting this do not say 'Missionaries in Korea said so and so', say simply 'friends'.

"There is a small ray of hope in two editorials in leading Japanese papers today suggesting that the military administration in Korea had made a blunder and that reforms ought to be instituted at once. Some of the best Japanese hold this view but the military element is very strong and unyielding. It is reported that the governor general and some of the government staff in Korea will resign. We cannot know the truth of these reports yet nor the probable effect of such

resignation, should it occur.

"Yours very truly,"

"Dear Mr. Bruen

"This was sent me for resending. With many regards,

(SIGNED) "Jas. E. Adams"

## THE HIDDEN MIMEOGRAPH

Mr. Henderson gives the following account:

On this sunny cold morning, March 1, 1919, as we ate breakfast we heard what sounded like gunfire. We asked the cook about it, but she merely looked worried and shook her head. Before we had finished our breakfast, Mr. Bruen came in to tell us that the Koreans had declared their independence from the Japanese. His main purpose in coming was to tell us to keep at home and not to go out on the streets till we had further word.

What had happened was that the Koreans had managed to notify all their fellow countrymen--east, west, north, and south--that on March 1st they were all going to claim independence. Mimeographed instructions had been distributed throughout the land. No Japanese had the slightest inkling of the plan, and missionaries were kept in the dark for their own protection. As we watched from upstairs windows, we could see a group of a hundred or more gather in a corner of the marketplace. We would see them throw their arms high over their heads and yell something and then scatter in all directions.

Black uniformed police came running in their direction, shooting as they ran. According to instructions, no Korean raised a hand against the police. They merely kept gathering in groups, yelling and scattering all day long. Before the day was over, throughout Korea tens of thousands were crammed into jails and hundreds were dead.

The next thing we heard was that all the boys and teachers of the Boys' School had disappeared the night before--about sixty of them. The girls in the Girls' School were all there and were kept busy within the school. Mr. Kim, our language teacher, did not show up that day.

Mr. Bruen's secretary came late that morning to say that the police were suspecting that the missionaries were masterminding this affair and that the police would be searching the whole compound that afternoon, hoping to find evidence to support their suspicions. He had the word from a friend of his who had a job at the police station. He advised Mr. Bruen that it would be well to put all mimeographs completely out of sight where the police would not find them. He left then, not to show up for several days. We later learned that he had been taken to the police station and grilled very severely in the hope of getting evidence that the missionaries were involved in the uprising. It was only through his friend's intercession that he was released.

Sure enough, that afternoon the police arrived. There were sixteen in the party--the chief of police and several of his men, an officer of the gendarmerie with a couple of his men, and a squad of soldiers. They went through the hospital and then came to our house--the Fletcher house.

The search there was simple. It was a big house with very little furniture and no place to hide anything. I threw open all the doors and they clumped up and down stairs in their heavy-soled shoes. We had carpet only in the front room. They did not touch anything except for pulling open all the drawers. Mr. Bruen came in the meantime to see if he could be of help. He led the party over to his house. They went



from house to house. Everybody threw everything open for them. They went through the Girls' School and the Bible Institute, but found no evidence that would implicate the missionaries.

The party was coming back from the Bible Institute about 4 P.M. and headed for the Boys' School across the athletic field to the west. Mr. George Winn, one of our country evangelists, was with them. Mr. Winn was born in Japan and spoke Japanese fluently, which eased the tension considerably. Mr. Bruen was going along, and he called asking if I wanted to join them. I had not been in the Boys' School buildings as yet and was eager to go. When we got there, every door was locked and the janitor was not to be found. Mr. Winn had all the keys in a big bunch. He was not familiar with them, so at each door there was a wait while he tried one key after another till he found the right one. I had a five-cent pass key from Woolworth's in my pocket, and after watching Mr. Winn's struggles at two or three doors, I pulled out my key and offered it to him. He told me to go ahead and try it. So I went ahead to open any door that the chief pointed out. In fact, he had me open them all and after the police were satisfied, I locked them again. After we had gone through the last room and were outside again, the chief said, "Thank you" to me in English and "Good-bye" in Japanese to Mr. Winn and Mr. Bruen, and the party marched away. After we were home again, all through supper an idea kept haunting me.

After supper I went over to Mr. Bruen and told him that I believed there was one door the chief did not ask me to open. It was the last room, a very small room that was assigned to the graduating class which numbered only five boys. Mr. Bruen said immediately, "Let's

go and see." He lit his barn lantern, and we made our way over to the school again. Using my key, we went in and I went straight to the door I had in mind and opened it. It opened into a closet long and narrow, which had nothing in it but litter on the floor. The litter was made up of dozens of used mimeograph stencils and a small hand mimeograph. Mr. Bruen said that they had produced the material by the lantern light that had been distributed all through our area, giving the instructions concerning the uprising.

It made my blood run cold. Here would have been complete evidence that the school was deeply involved in it all. If the police had found that mess, we all would have been implicated, Mr. Bruen particularly, for he was nominally principal that year.

We carefully picked up the sheets and took them down to the furnace room and burned them, little by little, so as not to make too much smoke and attract outside attention. The mimeograph we threw back under a part of the building that had not been excavated. We cleaned up the ink off the floor as best we could.

On the way home Mr. Bruen suggested that we tell no one what we had found. If the other missionaries were hauled in for questioning, as several were, and they knew about this, it might be difficult for them not to tell about it. I never told this story to anyone until after the Koreans secured their independence again in 1945.

## KOREAN INDEPENDENCE PARADE IN TAIKU

"Taiku, May 1, 1919.

"My dear folks:

"Harry has been trying to get a letter written for some days about conditions here, for Miss Switzer to take and mail in America. We had not expected her to leave for several days, but she has just received a telegram that the date of her sailing is changed so she leaves to-day. Harry has a meeting so I will start a letter, hoping he will be able to finish it. We cannot write freely through the mail, as we hear all our mail is first sent to Seoul and gone over before leaving the country. I do not think any censor mark is put on it. I do not know just what the letter Mr. Erdman sent you from Japan a few weeks ago contained, but as that was written at the beginning of the disturbance you will only know from newspaper reports the later developments. I imagine those reports are fairly accurate. A Mr. Giles reporter, has been in the country all along and kept in close touch with the missionaries who have more access to facts than others. We expect him down here to-day.

"The very way in which the Japanese government has from the first sought to suppress the independence movement is a good proof of its reason for developing and continuing to grow as it has. Korea has always been under military rule, which means Prussian military methods, as the Japanese police and military are trained from Prussian patterns and many officers have been educated and trained in Germany. Since the uprising, harsh and unjust methods have been used, and in many cases, absolutely proved, Hun barbarity has been the rule. The worst things have occurred

in the north and about Seoul. Because the Christians have generally been the leaders, the Japanese with their usual astuteness accuse the missionaries of being the instigators, and many arguments have appeared in Japanese pro and con, all of which show ignorance of either the Korean temperament or what the missionaries are here for. We had heard rumors that Seoul was in unrest and that everybody would be relieved if the funeral of the ex-king went off smoothly. The cause of his death will probably never be known. I think that was only one, and probably the smallest, reason for the uprising.

"It has been carefully planned for many months, if not years, and to us who thought we knew Korean character, the whole thing has seemed a marvel of organization. The week before 'the lid blew off' in Seoul, a Taiku boy, Lee Kap Sung, who used to work in our houses, and then studied in the hospital and from here went to Seoul where he rapidly advanced till he was in full charge of the drug room in Severance hospital, came to see Harry. We have always kept up a warm friendship and saw him whenever we were in Seoul. He speaks English well and is a most attractive character. He is one of the original 33 signers of the independence proclamation, and he came to tell Harry about it, as he said Harry would understand when he heard he was put in prison, that it was for nothing bad. Most of these 33 met as agreed, got out the proclamation, went to a restaurant and ordered a banquet and then telephoned the police that they were there and were arrested. Nothing very ferocious about that, was there? But what they have undergone and may live to undergo in prison we may only know from sickening rumors that come to us now and then. From then on the people in different localities

from one end of the country to the other on set date gathered and shouted 'Mansai', upon which they were arrested, shot down, beaten and treated in whatever manner the mood of the local police dictated. As the first demonstration occurred here in the market place which is right below our houses we had a fine view. It was market day. The police were nervous those first days and the demonstrators were allowed to march through part of the city to the upper end of the market. Here the leader jumped on a box and read the proclamation. The first sound I heard was a police wildly shouting, 'Don't do it, don't do it.' My cook had come after dinner and said good-bye and told me what time to be on the look-out, so I was stationed. The crowd burst in a deafening shout of 'Mansai' and marched in orderly array toward the centre of the city, police both mounted and on foot going with them. The main street was immediately roped off and guarded. Harry and I started down a back way to see what happened. We met various ones returning to their homes, very red in the face, who had eluded the police when they commenced hauling them in. We came across the girls school matron, wondering where the girls were who had left the dormitory and she followed us where we went to look for them. Just as we approached the intersection of the south gate street the girls appeared from around the corner and began yelling. We were at once in the midst of a great crowd. Police sprang from everywhere and began grabbing the girls, who had broken rank and were scooting for cover. Those who were caught were tied in bunches of three. One lot was pushed and hauled in a narrow hallway of a Jap house. We tried to get near the others, but the police stopped us, and began questioning us. We said we wanted to go with the girls, but they would not allow it, and the

chief police talked to us and at our request promised that they should be well treated. These girls were kept in jail three weeks and except for one, the principal's secretary, were released. She has been sentenced to 6 months.

'Mr. Erdman saw some of the men arrested. They were handled very roughly, and some were bleeding from wounds. These people, remember, offered no resistance. Our cook was thrown down and tied up like a pig and a mounted policeman kept crying, 'Kill him.' He is sentenced with others to 6 months and has appealed. The So. church helper and his son were badly treated, Harry has charge of that church. The son, a bright young married man, was released ten days later. His head was discolored. The jailers have a way of whacking the prisoners over the heads with their large keys. A few days after his release he became ill and died within a week. (Harry takes up the letter from here).

"When he came out of prison he complained of his head; during his sickness he said all the back of his head had no feeling, just as if he didn't have any back to his head and the night he died he was pleading all night begging not to be beaten and tied. I have it from an eye witness who was likewise knocked down and found himself lying within a few feet of him that he (the young man who has died) was thrown down by the Japanese police and while prostrate was kicked in the head and back of the neck several times. I was told by the mother that the doctor who attended him gave as his verdict 'death from injuries received on the head.' The young man was 24, was secretary to a Japanese lawyer, was widely known and his funeral was the largest I have ever seen. As the largest city church was too small it was held in the church yard. I

officiated both there and at the grave where more than a thousand people were assembled. The young men returned weeping. His employer sent Yen 30 to the mother and the church people bore all the expenses and are keeping the family. As far as we know the father does not yet know of it. They were the only support of the family. Although we made a number of efforts to see some of those under arrest simply to convey to them our sympathy all requests were refused, even to members of their immediate families.

"At first we made <sup>an</sup> attempt to report for investigation reports of cruelty. These were respectfully received and we were assured that the cases would be investigated but in a few days the firing upon unarmed crowds began and there was evidently no use. I saw and talked for an hour with a farmer who had been shot twice, first through the side and then, when he asked for what it was, he was answered with another shot through the neck. This last shot was fired by a Japanese citizen who boasted openly of the number he had shot. This he did when there were standing by at least a dozen police and soldiers all armed (of course none of the Koreans are ever armed as the Japanese confiscated every gun with the country) and only some 15 people were gathered in that place, although the city was much disturbed over some three people being shot dead and some eight others being wounded. Some weeks ago Mr. Winn was in the charity hospital when six wounded men were brought in; one was found to be dead when lifted out of the auto, the other five were badly wounded and it was feared that two more would die. As they were from the district he had charge of and as five of the six were reported to be Christians, Mr. Winn and I went the next day to the hospital but before

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we reached it we heard that they had been taken out and lodged in the jail. We went to the jail and the warden admitted that they had been brought in but refused to allow us to see them. We heard afterward that the Korean orderly at the hospital was severely reprimanded for getting the men some drinking water in the night while they were in the hospital.

Wounded men have been taken out of the Severance Hospital also. I recently heard an officer who was traveling on the same car with me give orders at every station to the local gendarmrie to fire on anyone who called 'mansei' (Hurrah). Every day I spend a part of the day in comforting weary footsore fathers and mothers about their children or relatives who have been arrested.

"About April 15th, more than a month after their arrest the trial of our local men came off. We had difficulty in ascertaining the day. Seventy-seven were tried, most of them Christians, and among them, two pastors, three elders, several school teachers and some score or more students. Three of us were there all day. I sat from 9 A.M. till 9:30 P.M. just running out to a store <sup>once</sup> for some crackers for lunch. The court room was crowded, the prisoners occupying more than half of the room. The prisoners were brought in tied with rope and a few in chains, which were removed while in the room. All but one had their heads clipped and were bare-footed. Each was called by the Judge (all the officers except a few policemen were Japanese, and every question except to the students had to be interpreted into Korean by the interpreter who was also a Japanese and one of the few who speak Korean) and questioned on the basis of the evidence submitted by the prosecutor, who sat in a high-backed chair, and never smiled, even when two little boys 15 years old were



called up and they came forward and were so small that the Judge could not see the tops of their heads, at which everyone with any human feeling had to smile sadly. After the examination, the prosecutor arose and read a long paper and asking for punishments ranging from three years to six months. Then it was about 9 P.M. and when asked if the prisoners had anything to say about half of them rose to speak. Some twenty were heard and then the rest refused, and after announcing that verdict would be made in one week they were dismissed. Again two of us were on deck and listened to the verdict which was practically those asked for by the prosecutor, altho' some of the men made excellent defenses, and some testified that they had only been sightseers. The two boys were let out on parole for three years. The prosecutor had asked six months for them. One man was reduced from three years to two and a half and a few others reduced a few months.

"Among those sent up for a year was a leper, the leader of the asylum church, concerning whom Mr. Winn had sent in a special message about his disease. They were told that they had five days in which to appeal if so desired. The appeal case has not come off yet but another appeal case from another bunch of men was answered by increasing their sentences from three to four years and in like proportion. This we judge is to discourage others from attempting the same lawful process. I have heard that two judges in this province who imposed light sentences (ten months to a year and a half) were severely reprimanded from higher up. (This came to me directly from the secretary at the court, who is a member of my city church). If this is so you can calculate what weight justice or defense may have to do with the verdict.

It looks much like court-martial . In fact the court room was lined with soldiers, and police, and a Japanese lawyer who attended the trial left and said to my secretary that he would have no mind to plead a case with the court room full of soldiers. I hope sometime there may be an opportunity to make some appeal from these methods.

"I hear the prisoners suffer a great deal from thirst, only a very small allowance of water being given, also one tub of bath-water must suffice for 100 men and that the least kick at taking the regimen is only met with blows. No one is allowed to talk and they are compelled to sit Japanese fashion (more racial discrimination) with the feet doubled back under them which is cruelty for the Korean. If any noise occurs the guard calls out a number and the prisoner so tagged must answer and take the punishment, which consists in striking on the head with a iron key, forcing the same between the fingers while holding them tightly closed together turning the key and causing excruciating pain, or making the man stick his bare ankle out of the little sliding door and then running it up and down on the ankle.

"The guards have been altogether Japanese. The jails are all terribly crowded. Our jail has some 5,000 prisoners in. These arrests were made under violating the Peace. The extreme penalty being 2 years. This proved too little so they have lengthened it to 10. Dr. Whiting of Chairyung was here and told of some things he had witnessed. He said one old man raised his hands to protect some school girls, after one had been dragged off by the hair, was shot thro' the wrist; another girl was shot in the leg and was left without any proper treatment herded in a small room with 70 other people without fire or food for two days. When

Dr. Whiting saw her the wound was in very bad shape. At another place an elder turned to a crowd who were about to injure a Japanese police because he had fired and shot a young man thro' the stomach, saying that young man is my grandson, hands off, and then let the police get up and go off. You may not have heard of the arrest of Rev. Mowry of Pyengyang. He has always had the Koreans about him and made them more at home than any other missionary I know of. They frequently ate and slept there. His house was searched and some Koreans who happened to be coming and going and some who, when the police came, ran and hid, were arrested, and Mr. Mowry with them. He is charged with an attempt to shield criminals. This he denies but the prosecutor had his trial put off with only this notification.

"A policeman came up to the hospital at 4 P.M. and told a nurse that it would be next day at ten. She asked him to notify Dr. Moffett. This he refused to do. She notified Dr. Moffett and he was barely able to get there and take a few notes. Of course he appealed and is temporarily out on bail. Three Japanese lawyers have been secured and how it will come out we do not know. Doubtless this is to be a test case. Here our Boys' and Girls' academies and the Bible Institute were searched twice and Mr. Blair and I had our houses searched. We protested as our consul had told us to do but of course they went thro' and of course found nothing. A recent development has been the organization of a 'Citizen Protective Society,' so called. The first notification of it we had was a large official envelope with a three page document that was sent to the second church apparently with the request that it be publicly read. It went on to say how, as a result of the disturbed

conditions, merchants were afraid to open their stores, having been threatened by the movers in this sedition, and that therefore this organization was being started to restrain the movement. The members whose signatures were herewith attached pledged themselves to try to restrain any further demonstration and to report to the police any violations. Now what happened was this. Far from its being voluntary; notices were served from the Mayor's office to the leading wealthy men in the city, all non-Christians, however, to report at the mayor's office. Some went, some were wise and sent a servant to represent them. They found all the military gathered there with the chief of police and gendarmes all with their swords, etc. One of our ex-governors who has always been thick with the Japanese rose and explained the purpose of the meeting and asked them all to sign their names. I know of one man who managed to escape and I heard of another who tried to by going to the toilet who was followed and guarded there by the police. Thus was this "voluntary" citizen's protective society for the preservation of the peace launched. Those who were sent as substitutes were made to sign their names which were substituted for by the name of the original receiver of the note and so printed. Immediately a house-to-house canvas was undertaken through the village leader (an official) and signatures were asked for and if not given they were told that they were making themselves liable to arrest and even that they would be arrested if they refused. Leading men have been asked to go along and help push it. I heard of one yesterday who was forced to go. Yesterday a colporteur told me this story of the propaganda in the largest market town possibly in Korea. They were all seated. They were completely surrounded by

soldiers standing with guns. This document was produced and after being read they were asked to sign, any who were unwilling to sign being asked to stand up. Being surrounded by armed soldiers every one thought it safer to remain seated. The vote was therefore pronounced unanimous and forthwith launched with the signatures bearing eloquent testimony to their zeal for the enlightened and beneficent rule of powers that be, and to be carried thus to the more ignorant village people for their signatures. This canvas is being systematically carried out throughout all the land and without doubt will be a telling argument at the world's peace tribunal.

"The most recent horror we could not believe was true, Not even the Koreans about us accredited it until it has been abundantly substantiated by all the foreign consuls etc. In brief reports reached Seoul of burning villages and churches with people in them. So autos took different parties out and found it was all too true. Some 25 to 30 people were ordered into the church which was then surrounded by soldiers and set on fire; some were shot to death through the windows, four trying to escape by breaking a hole through were bayoneted while two women trying to reach their husbands inside were shot and the rest seemed to have been burnt up. Charred corpses were found among the ruins. Only five houses were left out of a village of forty. It happened that some very influential travelers and reporters were in Seoul at the time and so when things got too hot the government is showing its regret by rebuilding the burned houses--but not the corpses.

"The following article shows the government's regrets:

"Other villages had been burned for weeks but nothing done till

it came to the attention of outsiders. So, bringing it to the attention of the outside world is the best cure. But of course, we would then be marked as undesirables unless we sat still and let the Japanese proceed unmolested. ...In fact, Dr. Moffett wrote me that he and Nowry, McCune, Blair and I had also been blacklisted by a Seoul paper.

Yours,

Henry H. Bruen

"BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U.S.A.

"156 FIFTH AVENUE, NEW YORK CITY

"Foreign Mission Field Correspondence

"We are pleased to send you this most recent message from your missionary or from the field of your investment.

"STATION LETTER FROM TAIKU, CHOSEN

"SECOND QUARTER, 1920.

Rev. Harry Bruner

"American Presbyterian Mission,

"Taiku, Chosen (Korea).

Jan. 15, 1920

"CHANGES IN KOREA

"The Young Men's Day

"In a public address I recently heard the expression, 'Yesterday is of old time.' In the last twenty years not only has the city been transformed beyond recognition by the introduction of railroad, telegraph, telephone, electricity, city-water supply, public buildings, schools, roads, auto lines, factories and the like, but the greatest change is to be found in the spirit of the people. In 'the land of the morning calm' old age was revered and grey hairs held sway in politics, in social life and in the home. In modern Korea young men now hold sway, and move with such rapidity that the former generation becomes dizzy in their vain attempt to keep up with what is going on about them. This is the young men's day. Since the independence movement broke out last March, followed as it was by thousands of arrests, tortures and imprisonments, the young men have already attained a degree

of independence of thought and of action of which we did not think them capable. They no longer consult their elders, neither are they deterred by fear of consequences.

"Organized for Public Welfare--A New Dynamic

"A few days ago the young men in one of the city churches held a meeting and determined to remove the time honored curtain which separates the sexes in the church service. They have also organized a young men's association for the suppression of vice and for the general public welfare. It includes non-Christians, Buddhists, Catholics and Protestants. They of course recognize that the police would be suspicious of their motives and therefore as a first step they went to the chief of police, outlined the purposes of the movement and invited the chief to speak at their first public gathering. This indicates that there is a new dynamic which the church may utilize for good, but which if not recognized and given an outlet will seek such outlet elsewhere and leave the church shorn of its strength and largely without hope for the future. The General Assembly of the Presbyterian church of Korea at its last meeting organized a 'Forward Movement,' with a three years programme and definite line of advance determined and percentages agreed upon. The opportunity of the church today is to turn this progressive spirit of the young men of the church to the accomplishment of this programme of the forward movement. The three years programme includes in the first year nine definite lines of advance. Among these are family prayers, increase in church attendance, larger subscription lists for the church newspaper, increased attendance at Bible institutes and gifts for foreign missions and pastors' salaries. The second year programme includes



revival meetings and special Bible Conferences, while in the third year the results are to be gathered and crystallized in young peoples organizations and Sunday School work.

"The Boys in Training--Wanted, a Volunteer

"Even the small boys seem to be training for something, for on every street corner and vacant lot may be seen a group of boys playing that form of base ball which used to be known in base-ball parley as 'old cat.' No gloves are needed for they use a light rubber ball, and a good stout arm takes the place of a bat. The batter must run to first base and back, the fielder's object being to hit him with the ball before he can reach home plate. It is as if a tidal wave had struck the country and broken in a thousand ripples upon every street corner and back alley. The high cost of living has struck us and everything has jumped many fold in price. The word for people is 'Paiksung' or hundred names. This means all the people. In the same way 'Paikmuri' means a hundred things which includes everything, so that when you hear on every hand as one does these days 'a hundred things have gone up' it is but the Oriental way of describing that enigma of the economist 'the high cost of living.'

"One of our most efficient agencies has been idle for two years, waiting for a doctor. Building and equipment and a golden opportunity all waiting for a God-called doctor.

"Communion with the Lepers

"Among the sixty churches which constitute my parish is the leprosarium church. We have now 138 inmates and there is always a long waiting list. The open door of this institution is like the gate of

Heaven in that they learn here to know Him who is the 'way, the truth and the life.' The superintendent is a most faithful, earnest Christian who was at one time a deacon in the city church and who but for his disease would have long since been an elder. Last Sunday we went out and held service administering the communion and received 33 catechumens and 36 by baptism. It was a good day and one to praise God for. These people are well instructed and pass excellent examinations, not infrequently saying that they could praise God for their disease for if it had not been for it they would not in all likelihood have come to know the Saviour. They practically all read except a few that have lost their sight. Perhaps one third are under twenty years of age. It makes one's heart sick to see the children thus afflicted. The collection is taken up in a clothes basket as it consists of small individual bags each with the owner's name upon it filled with rice that has been saved from their regular allowance. With this they have supported an evangelist in a neighboring heathen village for a year with the result that there are some twenty Christians now gathering there each Sabbath for worship and I met two men of their number here today attending the Midwinter's men's class. It lasts for ten days.

"(Rev.) Henry M. Bruen.

"Jan. 15, 1920."

PERSONAL REPORT OF H. M. BRUEN  
1919-1920

Open doors, open hearts, inquiring minds, and an independence of action has made the year one of special interest. Last year when as a result of the Independence agitation most of our church leaders were thrown into jail, we had some fears as to the probable effect upon the growth of the church, but after a year's experience, we confess that all things work together for good to them that love God. Not having been able to itinerate during the Spring and Summer, as soon as possible after the meetings of the Federal Council in Seoul and the General Assembly, I started in itinerating and lived in the country most of the time till Christmas.

When the Fall School opened I was asked by the station to take charge of the opening of the Boys' Academy until Mr. Crothers arrived from America. This I did, also making it possible for him to attend the General Assembly meeting in order that, having missed the Annual meeting of our Mission, he might again get into touch with conditions after a year's absence in America. Again at New Year's time and also in the Spring, I took his place for a week or so in order that he might attend the meetings of his leaders in Andong. I am thankful for this little opportunity of having a closer touch with this department of our work.

It has been a great satisfaction during the year to be able to get into the jail and hold weekly services with some of our Christian prisoners. This work we have carried on with but little interruption

since about November 1st. We have to apply weekly in advance giving the names of those we wish to see, the names of those going in, and the passage of Scripture to be read and an outline of the talk. In all this work my efficient secretary has been invaluable. We have met thus weekly about forty men each Monday P.M. and if we applied in advance we have been able to carry any special messages to and from the prisoners, as well as to ascertain if they had Bibles and send in these and other books. In this connection the Bible Society has cooperated most kindly furnishing the Bibles without cost. . . . I was able this Spring to obtain permission to see the nine young women who were here awaiting trial. I immediately corresponded with their relatives and friends and received appreciative replies. Later I applied again and this time was able to see them all together and from that time on we have been able to meet them also weekly, one of the ladies of the station going in and holding service with them. In all of this my secretary has been of the greatest assistance and also in the last few weeks when two of the young women prisoners were very ill, he was able to assist Mr Blair and Miss Esteb, R.N. from Chung Ju, in securing their release on bail. At the January meeting of Presbytery, Rev. Pak Yung Jo was called to the Third Church as my associate and our relations have been most pleasant having been his pastor and also his associate in a previous country charge.

Early in March I attended the meeting of the Board of Directors of the Severance Union Medical College and at this time visited a number of our pastors and helpers in jail there.

Owing to giving three weeks to city evangelistic work this Spring when Rev. Kim Ik Too was here holding union services, I have been unable

to visit all of my sixty churches, but I have been exceedingly gratified to find most of those visited renewing their strength and gaining both in new adherents as well as the return of some who had fallen away. Among the latter it was my joy to restore to full membership my old helper and elder Yi Yung Wha, who had been wandering far from the fold for some six years. The churches have come up well in raising the salaries of workers about double what they received last year and a number have built new churches. There have been five students at the theological seminary, one of whom graduates and is being called by his circuit as their pastor. It will be a great privilege to have him associated with me in the work as pastor. There has been a great demand for Bible women and three have been selected and are now at work, each being supported by their own circuit, while a number of others are still wanted.

The young men in some circuits have organized preaching bands and in a number of places they have had the evening church service turned over to them with good results. They are eager to do something and if they can have their efforts properly directed, they will become a source of strength to the church. The correspondence with the churches has been unusually heavy, and I have received many letters of appreciation from relatives of those either in prison or from released prisoners who had become converted in jail by the faithful preaching of their Christian comrades or through the printed Word. May God give us grace to make the most of this present opportunity.

PERSONAL REPORT OF MRS. H. M. BRUEN  
June 20, 1920

The perfect days of June with roses and strawberries and glad days of closing schools are again here. . . . The big class--that hardy perennial--bloomed and passed on without my usual help. Instead, I was getting off Nan to boarding school in the U.S. We have fretted this separation keenly, but cheerful letters and the knowledge that she was making good have done much towards keeping us all happy.

The Spring school term with its influx of new girls and the problem of helping them help themselves has kept Miss Grimes and me busy. There have been some strange and original needlework turned out by these untried children, but gradually, by dint of demonstration and multi-repetition of "Erikie hara", Do it this way and "Kurikie mara" and not that way they are developing a degree of skill which will materially help them another year. Meanwhile, they are learning more valuable lessons of industry, neatness, and perseverance.

Aside from the self-help department, I have done little except assist at the South Church Sunday School. There are many open doors to new forms of service and, trusting the Power which will lead, we look forward hopefully to another year.

--Martha Scott Bruen.

## TAIKU STATION REPORT FOR 1919-20

An auto was speeding along the highway leading from Taiku out into the heart of the southeastern section of North Kyung Sang Province, Korea. The auto, which was . . . a public conveyance and contained the Japanese driver, three Korean gentlemen, a Korean young lady, a Japanese merchant, and two American missionaries, besides a certain amount of luggage for each of the seven passengers. But the sturdy Ford was game and went steadily on. Of the two Americans, the elder was small and experienced looking, the younger big and green. Soon the party drew into the main street of Kyung Ju, the largest town in this part of the country, and when the auto stopped in front of the auto station, the missionaries alighted to be met by the open arms and heartiest greetings of a number of the Kyung Ju Christians. On the opposite side of the road standing "at attention" were some thirty school boys belonging to the Kyung Ju Church Primary School. These boys headed by their teacher stood patiently till the missionaries could come and greet them, whereupon they all bowed in unison, and a moment later marched back to the school room. Mr. McFarland had come to spend five days in prayer and conference with his church leaders, the pastors, and evangelists in this district. Mr. Henderson was along just to look on and learn. Among these leaders were men tried and true, men who were rapidly learning to shoulder heavy responsibilities in the Master's service. The budget for the year in this quarter of the Taiku district,

with its fifty-six groups of Christians, calls for approximately 20,000 Yen, twice as much as the Mission allows Taiku Station for the conducting of all her work, evangelistic, educational, and medical. "The outstanding features of the work this year," to use Mr. McFarland's words, "are a great increase in contributions, the erection of several nice new church buildings, the return of many backsliders, a wide open door for preaching to high and low alike, and a Church very much alive today in answer to the thousands of prayers that have gone up from Christians in and out of prison this last year.

Now we are over in the southwestern section. Traveling along a well-trodden road, again we see our tenderfoot, this time riding a little manchurian pony and accompanying Mr. Bruen who is on his bicycle. Just then we notice a bit to the right and perhaps a quarter to a half a mile ahead a pine-clad hill lined at the top with white-clad figures. Even as we look, the white line begins to wind its way down the hill and across the fields, and soon the band of happy Christians meet the itinerators and escort them joyfully to the church. Open doors, open hearts, inquiring minds, and an independence of action, said Mr. Bruen, have made the year of special interest, my sixty churches, I found, renewing their strength and gaining both in new adherents as well as in the return of some who had fallen away. . . . The young men in some circuits have organized preaching bands and in a number of places they have had the evening service turned over to them with good results. They are eager to do something.

Then just a glance at the northwestern and the northeastern districts which combined include seventy-two churches all superintended



by Mr. Blair this last year, because of the lack of the fourth itinerator for the northeastern district. Night had just fallen upon two hastening itinerators pushing their wheels up a winding mountain trail. It is our tenderfoot again, and Mr. Blair. The auto that had brought them the first thirty miles of their journey had been late, so night caught them thus. Ere long they reached the summit and as they proceeded down the other side they heard a strange cry. They stopped but could hear nothing beside the lapping of the river on the stones below. As they proceeded they heard the cry again, and on crossing the river they found a deacon who had patiently waited for them since afternoon. Others of the church had come and had gone home to supper, but this man refused to go and patiently waited, ever and anon sending forth his call of welcome across the stillness of the little valley. This church had numbered five the year before and now it had an average attendance of fifty each Sunday. Many a deadened church in this district has sprung up into an abundant new life, and away back in the mountains, far away from special help or attention, there have been wonderful revivals, in a few cases whole villages professing the faith in Christ as their Saviour. The opening of heart and mind to Christ on the part of people in the old aristocratic class has been most encouraging. These people, although shorn of their former power and authority, still cherish all the dignity of blood and name, and they have heretofore largely considered Christianity as the religion for coolies and beggars--as these classes have never been excluded by the missionaries any more than they were excluded by Jesus Himself. But during the last year or so there has been a marked change! Here and

there young men of these families are stepping forward and giving themselves and their means to the service of the Lord Jesus, and everywhere they are demanding Bibles and other literature concerning the "Jesus doctrine." The churches in the north district have contributed the money to support an evangelist to work among this class of people for nine months, preaching and teaching and providing Bibles and tracts. This man is to be of high class so that he will have unquestioned entrance and equal footing anywhere he goes.

.....

The women's work is largely of the nature of these Bible Conferences. The lady missionary goes from circuit to circuit gathering women together for a week or so of prayer and Bible study. Miss Bergman has been carrying this burden alone this past year, and she estimates as most notable two developments in her work--the wonderful convicting of sin by the Holy Spirit among the women, a conviction which leads to cleansing and then to such a full joy in Christ; and then the demand, greater than ever before, to be taught to read and write and figure. Everything looks toward a big advance the coming year.

.....

The Taiku Girls' Academy is also prospering under the leadership of Miss Pollard and Miss Grimes. The school Sin Myung School opened its new term with 80 girls enrolled, and they all have come more eagerly than ever before. "The outlook for educational work in Southern Korea is exceedingly bright," says Miss Pollard, the principal. The time seems ripe for extending our course of study, enlarging the school, and introducing the Departments of Home Economics,

Music, and Kindergarten. The door is open to a sphere of greater usefulness. Hundreds of girls are realizing that they have been deprived of what Occidental women consider their heritage. In their hearts has been born a great hope and an insatiable longing. A wonderful opportunity--yet this principal and those associated with her must look out upon this opportunity with the knowledge that "the appreciation for this year is sufficient to meet running expenses until October only, allowing nothing for necessary repairs and almost indispensable equipment. "With the awakening of young Korea to her own need of education," continues Miss Pollard, "has come an inquiring mind as to what is being done in other lands and an unwillingness to accept makeshift equipment, ill-prepared teachers, skeleton text books, and an inadequate course of study. To win students and to really be a beacon light to these gropers in darkness, we must advance with sufficient funds." In the Self-Help Department Mrs. Bruen and Miss Grimes are giving employment to twenty girls and under their skillful direction, the department has won recognition for its embroidered lingerie and table linen and has orders for more than can be supplied. In the Departments of English and Music, Mrs. Henderson and Miss Maas have rendered valuable service. Because of the knowledge of music that graduates of this school have gained, there are beginning to come in from the country inquiries concerning the price of church organs. What an advance this means in the Koreans' appreciation of music and in their ability to render some of the grand old hymns, no one but those who have been in Korea can realize. The marvelous change which is wrought in these students and the changes which they work in the homes and

villages to which they return only gives us a little forecast of what the New Korea is going to be.

With the hospital closed and no doctor and no nurse, what sort of a medical report could you expect? The nearest American doctor is seventy miles away. Nevertheless, this doctor, Dr. Smith in Andong\_ has faithfully and cheerfully cared for all the illnesses in our station. Also, in spite of the absence of professional medical workers, we have managed to keep open our Leper Hospital which is now caring for 150 patients. The hospital has been cared for by a Korean doctor under the superintendence of an evangelistic worker, Mr. George Winn . This has not been a most satisfactory arrangement . . . but we are managing to hold the line until a doctor comes to our relief. Our most crying need this year is for doctors and nurses. We must have help at once or we will lose completely this strong left wing of our work.

.....

This year has been a mixture of trials and of inspiring and hopeful developments. The year has brought the harvest of the seed of overwork and life under trying conditions, sown during preceding years, taking nine of our members away on health furlough. This added to the usual reasons for absence of workers: namely, regular furlough, marriage, and temporary assignment by the Mission to other places, little by little and step by step has cut our force down to one-half; and all the time the work is going forward by leaps and bounds. But it is not by might, nor by power, but by my Spirit saith the Lord. In the midst of the Station's weakness when the hands of every worker were tied, as it were, by the lack of time and strength to do more than a

very small part of what was constantly being demanded of him by the open doors on every side, the Spirit of God kept moving upon the hearts of men; slowly and surely, in answer to united prayer, the preparation for a big ingathering into the Kingdom of Christ is being made. The crisis in the Forward Movement by the church will probably come within the next year or so. Toward that time we look in faith, constantly looking up to the Lord of the Harvest, praying that He will now send laborers into His harvest, for now the harvest surely is white in South Korea.

## PERSONAL REPORT OF H. M. BRUEN - 1920-1921

Again we confess God has been better to us than our fears and better than our hopes. We had looked forward to a year where four men's work must be carried by two, . . . one of these having an appointment of two months' itinerating in Manchuria and the other having been away from his field for four years. Notwithstanding, the year has brought back to us Dr. Adams. Although not as a full worker being able to do any itinerating yet, he has had laid upon his heart the 190,000 unevangelized in this province. From his study he has made a survey of the field and has six men at work organizing churches in these unevangelized centres and God is blessing this new service. It is abundantly evident that if each of us could lay aside the care of the churches and give ourselves to our prior missionary problem there would be an immense response.

Furthermore, Mr. Welbon has come to us with his experience and language has greatly strengthened our depleted force. He has taken over eighteen churches from me and is visiting the twenty or more new churches started through Mr. Adams's work.

Before leaving for Manchuria I was only able to visit about a dozen of the 60 groups that I then had charge of. The middle of November found me 100 miles East of Mukden where two members of our Mission are looking after the 50,000 Koreans in that part of Manchuria, forming one compound with the . . . Anglican Presbyterian Mission working among the Chinese. Owing to the terror that had been produced

by the presence of Japanese troops operating in the territory it was found that itinerating was impossible, and after two weeks I returned to my post.

The succeeding months were spent in holding circuit meetings, arranging for next year's finances, visiting the "Forward Movement" preaching bands, teaching in the Men's Bible class and Spring Bible Institute, attending Presbytery, etc.

It was a pleasure to again visit my churches, most of which had not been visited for a year, and find that many of them had grown in numbers and evangelistic zeal, and not a few were enlarging their church building or building new ones mostly with tile roofing, purchasing bells and pulpits, and starting church schools.

I have made but two short trips to Mr. Blair's territory but have had considerable correspondence in keeping up with the situation as "Seechal." Among the four pastors whom Mr. Blair left in charge of his churches under authorization of Presbytery, one has left and his place is still unfilled, though they expect to call a pastor at the next meeting of Presbytery.

I recently visited Sang Ju in Mr. Blair's territory to arrange about the calling of a pastor. It had been about ten years since I had visited the city. More than ten years ago I had moved into the city with one of my helpers in order to get a church started. He did good work, a church was established, it has a nice new church building and a good sized congregation. The helper became the pastor until recently called to the post of Bible teacher in the Boys' Academy. Many old ladies fairly fell upon me saying that they had been afraid they would

never look upon my face again in this work. It was sometime before I could shake hands with Miss Switzer who was just closing a women's Bible class there. The next day I was invited to lunch with a Christian Chinaman who was living with, married to, a Korean woman.

As I sped along in the auto I thought of my first visit there twenty years before when I traveled 200 li overland to officiate at the funeral of the father of Rev. Kim Chair Su, Dr. Adams's first helper and language teacher. I am sorry to report that the country churches in that county have had little growth in the last ten years. My heart was burdened by the continuous line of heathen villages lying for a distance of fifteen miles west of San Ju Upnai.

I recently had the pleasure of enrolling the six members of a Christian Japanese family on the baptized roll of one of my country Korean churches. The father was the teacher of the Japanese children in the town and was an earnest Christian, having been baptized in Japan 27 years before. Two of the children had been baptized in Kwang Ju and two were recently baptized by my associate pastor in Kim Chun upon the request of the father. He is an earnest Christian, speaks Korean quite well, and attends the Korean church. He turned in his Bible to Romans 9:1-2 and said this was the burden of his prayer. He also gave me a newspaper which had in it the picture of the Japanese prince now visiting England and said that he was praying that he might be led to Christ on this trip and asked that I would ask the Koreans to pray for the same. I had another interesting experience at a Buddhist temple when I was invited to address the school there. There were some twenty boys and as many priests. I spoke for a half hour on "Why is man the



highest work of God's creation?" My audience showed its approval by applause now and then and at its close the priest teacher thanked me warmly and urged the students to remember my exhortation regarding God and Conscience. Upon adjournment I was treated to some refreshments.

One of the greatest causes of gratitude has been the reestablishment of my old elder-helper Yi Yung Wha. For six years he wandered away from the fold but now is back again on his old circuit as helper. "Believest thou that thy brother shall rise again?"

The number of students in our two academies from my district has considerably increased from last year.

My co-pastorate in the Third City Church has been largely nominal and my co-pastor the Rev. Pak Yung Jo has done excellent work. During the year the church purchased a manse and the pastor has moved in. The church is so crowded that some of the congregation have to stand outside. The officers have decided to make an addition that will make the church the size of the Second Church. This they estimate will cost Yen 1,000. The pastor was baptized by me years ago after which he served as elder and helper, and it is a great pleasure to be associated with him. He is a stronger and more mature man since his prison experience.

We are very grateful that throughout another year we have been able to continue our visits to the prison where Korean Christians had been incarcerated during the Independence Movement. Each week two bands, one composed of a missionary and an elder or Korean pastor and the other of a lady missionary and a Korean woman have visited the jail and have held services with some fifty men and seven women, respectively. By this means we have been able to keep their families informed as to

their condition as well as to keep the prisoners supplied with Bibles and other books. We certainly appreciate the courtesy that has been shown us in this matter, and there is no question as to the joy and comfort that it has brought to the prisoners. The Bible Society has been very generous in supplying New Testaments without cost and other books have been furnished privately as we were able.

Throughout this another year we have found there is grace sufficient for every time of need.

November 3, 1921

(Excerpt taken from Taiku Quarterly Letter writted by H. E. Pollard, Taiku, Korea, to George H. Trull).

". . . The Korean Christians are taking a great interest in their mission work in China. Pastor Pang, one of their missionaries, returned this year and toured the country very extensively in the interest of his work. Everywhere now throughout the country churches the faces of the women light up when one speaks of him and his colleague, Pastor Hong, who was formerly a pastor in Taiku. One of the graduates of our Girls' Academy confided to me that she wanted to get an education and then help Pastor Hong in China. For some American girls it is a courageous thing to leave home for the foreign field. How wonderful for a Korean girl whose ancestors for generations have lived narrow cramped lives to have the courage, vision, and initiative to take up missionary work.

"Chinese Christian entertains Missionaries--A Future Worker.

"The other day I was a guest at a unique and interesting dinner party. I was holding a class in a large town and Mr. Bruen had come for a few days on pastoral business.

Saturday I was informed that Mr. Bruen and I were to take dinner the next day with a Korean lady whose husband is a Chinese. After Sunday service the church officers proceeded to escort us to the home. Our host dressed in his national

costume graciously received us and seated us all at the same table. I wondered if I was to be the only lady to eat with so many gentlemen, but presently the Bible woman and the young lady school-teacher appeared. Mr. Bruen sat at the head of the table; the Chinese host was at the foot. The church officers sat on one side, and the Korean women and I on the other. Only a few years ago men and women guests eating together in such familiarity was unheard of, and we women would have been placed in a room by ourselves. This Chinese gentleman has not been a Christian long but has the reputation of being generous and zealous. He told us that there were thirty Chinese living in the town, and when Mr. Bruen suggested sending him tracts for distribution he said he would indeed be glad to give them out. There are a number of Chinese in the province, fifty, it is said, right here in Taiku, with no one to look after them spiritually. Efforts have been made in the past to reach them but never with marked success. Maybe . . . we have a future worker for these neighbors."

## H. M. BRUEN PERSONAL REPORT 1922

"This is the missionaries' original job," I said as I was spending a very enjoyable day with a new young helper preaching in a heathen village. I had come by invitation and was spending the night in the village school. There were some 60 students and one teacher, and the building was quite a modern building in front of the village. In the afternoon I found that a large number were loafing while the teacher was busy with the upper class, so I asked if I might give them some calisthenic drills. It wasn't long before I noticed the teacher and his class had joined us. We had good fun winding up with hand wrestling, broad and high jumping, etc., and we had a good time. By the time we were through I felt that I had the crowd for the evening service and so it proved. Before the evening was over we had the whole roomfull singing "Down At The Cross." There were about 100 people present including more than a score of women. I was offered the use of the school building the next Sunday and was asked to provide them with someone to lead the services--some fifteen promising to gather. This is an illustration of the doors standing open to the missionary. This year we have had a refreshing taste of the missionaries' primal service. The most interesting experiences of the year have been in connection with the starting and cultivating of new groups of which there are eight in my district. The work among the organized churches has had to take second place and even the Spring Bible Institute gave up the last week

of the regular course for a practical course on personal work on the ground. Each of us took five or six Bible Institute students with us to some unevangelized center where we had an evangelist at work. We spent a week in working with this bunch of men in the establishment of a new group. In the midst of this joyous service I received a hurried summons from my co-pastor in a neighboring church to attend a congregational meeting the next A.M. I went and was made utterly heart-sick to find that the pastor and elder had quarreled and that on a Sabbath A.M., at the service and before the whole congregation and things had come to such a pass that the young men of the church had to get up and put both of them out of the building. I give these two cases to illustrate two outstanding features of the year's work. The first has been a wonderfully open door for the gospel which has been most encouraging. The second has been probably the reaction of the devil and been evidenced by the most disgraceful contentions in the oldest established churches which has been most heart-rending. We might call it Bolshevism in the church. A third outstanding feature has been the universal enthusiasm for education. Abandoned schools have been reopened; new schools have been organized; night schools have done fine work; teachers are at a premium, and schools are everywhere overflowing.

I recently asked a boy why he was not in school and was startled by his frank reply, "too old." But I said, "How old are you?" "Fourteen," he answered and I turned to my helper with the remark, "Old at fourteen--this is a strange world."

I was calling on an old Korean scholar recently and was surprised to have him remark, "I have taught boys the Chinese

characters all my life but now these young men have no place to go when they are through with me. I must get someone to teach them modern learning." These were strange words from a Korean scholar, but what he did was stranger still. He secured the services of a Christian young man, gave consent to rest on Sundays and further made no objection to the proposal of the teacher that he take the boys with him on Sundays to the nearest church.

There has been more church building in my district than ever before and several new tile-roofed ones have taken the place of thatched buildings. Last Fall I visited for the first time a little congregation that had started as an offshoot from one of the country churches. It was a neat little building with a tile roof. The leader was an ex-cook. He was very earnest and I was surprised to hear them discussing the problem of rebuilding next Spring. Yesterday I visited this church and found a neat new building standing on the outskirts of the city. Standing on quite a prominence, it can be seen for a long distance. There are some eighty people gathering and the former church building has been turned into a school with some forty students attending. He tells me the village is soon to be taken within the city limits and it will then become the Fifth city church.

It has been a hard year without Mr. Blair and Mr. MacFarland and with Dr. Adams again returned to the States.

.....

We again record another year of uninterrupted services with the Independent prisoners in the jail. Every week one of the men of the station and throughout most of the year one of the women have gone and

held a brief service of prayer, scripture, and exhortation. I frequently have a cleanly shaved man waiting in my study to see me, and when he bows very respectfully I recognize he is "just out" of the jail and has come to thank me for the services and for books that I have sent in and frequently he has the names of some others who are eager to get out to the service.

We feel very grateful to the authorities for the opportunity we have had and there is no mistake as to the appreciation felt by the men. We are grateful that the original nine women prisoners have all been released. There are still some forty men and eleven school girls.

I have visited all of my forty odd churches this Spring with the exception of one circuit which the Presbytery turned over to my co-pastor to visit. He has so far not visited them and yet I have neither the records nor the authority to visit them even had I the time. He is reported to have resigned. This leaves me with no Korean co-pastor.

Respectfully submitted,

H. M. BRUEN



## ADAMS EVANGELISTIC FUND

In 1922 "Dr. James E. Adams secured special funds for the support of missionaries and evangelists in North Kyung Sang Province. While the work was independent of the finances of the Mission and of Board appropriations, it was carried on with the permission of the Board and the Mission and in closest cooperation with the work of Taiku Station and with the Presbytery in that province, to both of which the results of the work were turned over. . . . Land for a house site near the Boys' Academy was sold to Dr. and Mrs. Adams upon which a residence and the office were erected. In 1926 this property was presented as a gift to the Board. In 1925 . . . Mr. Livesay was made a regular member of the Mission and assigned to Chairyung, while Mr. and Mrs. Edward Adams were transferred to Taiku. The two sons, Edward and Benjamin Adams were made trustees of the fund, since Dr. and Mrs. Adams were detained in America on account of Dr. Adams's failing health.

With the fund, assistance was given to other forms of work as follows: work among the churches by ordained pastors for two years, help in sending an evangelist to the island of Oolyungdo, aid in the evangelistic work of the Taiku hospital, the employment of a Sunday School secretary for the presbytery, a grant towards the expenses of preaching bands from the Boys' Academy, and evangelistic work among the students of the city.

ANNUAL REPORT  
TAIKU BOYS' ACADEMY

1923

The past year has been the worst and yet the best of the three years during which I have been in the Academy. We have had the worst of troubles and yet after them all it seems as though the very best of our hopes for the school are about to be attained. Strikes were instigated by various malcontents. The strike fever is contagious in the Orient and both the teachers of our school became infected. I tried to stop the epidemic by every means I knew of but it broke out three times, finally leaving the school with but one-fourth its student body and half its faculty. Nevertheless, we have a good healthy school left, a school of ninety-five boys who are here to study and the eight teachers are all good earnest Christians with their hearts in their work.

In spite of the trouble in the local churches the spiritual condition of the school is better than it has ever been before. Last Fall we experimented with a student church, holding all the regular services in the school chapel. We had some such profitable hours of worship, the most quiet and earnest that I have ever attended anywhere. But it seemed best not to continue it because some of the teachers were getting mixed up in the city church trouble. However, those few months of meetings left an impression on the school that is still noticeable. At present the student Y.M.C.A. is taking hold and will be responsible for the religious activities of the student body. Some of the strongest

boys are at the head of the organization and the outlook for the future is bright indeed.

One of the ever present sources of unrest and strife was the fact that the government refused to recognize our graduates and would not allow them to enter their higher schools. This Spring when the official announcement was made that Mission schools would be given recognition, the future of our Academy was assured. This action of the government gives us hope and yet puts before us a tremendous task. We must double our budget, increase our equipment, and secure a faculty two-thirds of whose members must be men with government licenses. This last requirement is the most difficult to meet because although among our educated Christians there are those who are well able to act as academy teachers very few have government licenses because they have not secured their education in government schools. There are government examinations for the securing of government licenses but so far national bitterness has prevented all from submitting themselves to them. But now we must secure Christian teachers with regular licenses. This will mean that we must help some of our present staff to make the additional necessary preparation and encourage those who are now studying to continue their studies until they are able to secure their government license.

The last fiscal year we were able to close without a deficit for which we are truly thankful. This year brings us face to face with other financial problems. The need for equipment is especially urgent. It is with the greatest joy that we anticipate the coming of Mr. Lyon to take charge of the Industrial Department. His coming will mean a great

advance in all the departments of the school as his taking charge of the industrial work will give the principal more opportunity to stress other parts of the work.

Taking it all in all the future is very bright. It looks as though the school is entering into a most interesting and constructive stage after the period of storm and stress just passed. In the advance step we hope that the effort will be blessed and that advance will be made in the threefold way as we try to build up these Korean youths in body, mind, and spirit.

Respectfully submitted,

(Signed) Harold H. Henderson

ANNUAL REPORT OF TAIKU STATION  
1922-1923

Possibly Solomon did not have in mind the station report of the previous year when he said, "There is no remembrance of former things." He might well have meant it so. In making this report we proceed on the assumption that the readers' minds are not confused with any previous information concerning this work.

This is the report of the Taiku Station of the Chosen (Korea) Mission. Where is Taiku? Near the southeastern end of the Korean peninsula about fifty miles from Fusan.

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The recent announcement that the Government will grant to private schools attaining government standards full "recognition" with religious liberty and full privilege of teaching the Bible is the most significant event in the year's educational work. We have reason for special gratitude to the Educational Department and for praise to God for answered prayer. Before our schools can attain the standard set by the government two serious difficulties must be overcome, namely lack of funds for the necessarily greatly increased budget and the difficulty of securing qualified teachers two-thirds of whom must hold government licenses.

The spirit of lawlessness which has appeared in every land in recent years has taken the form of strikes in the schools of the Orient. Government and Mission schools alike have been having trouble with

students who seem to feel that their personal importance offsets any lack of wisdom or experience and qualifies them to dictate the policies of the institution and to regard with contempt anything related to discipline. Strikes in our Boys' School and subsequent discipline have reduced the student body to one-fourth its usual number but the spirit of the remaining ninety-five students and of the eight teachers is better than it has ever been. The religious interest too is more marked than it has been for some months past. The recent troubles seem to have been like a drastic but successful surgical operation.

The school seems to have emerged into a most interesting and constructive stage and the future is full of promise.

For the Girls' Academy Miss Pollard reports enrollment of 120. This is thirty less than last year. The difference is partly accounted for by the financial depression of the times. When the price of rice is high the farmer gladly sends his daughter to school. When retrenchment in family finances is necessary, girls of the household have to make the first sacrifices. In January we lost fourteen girls who were influenced by outsiders to go on a strike. Fortunately, the student body did not uphold them so their departure has not seriously affected the school.

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Mrs. Hoyt has filled a long-felt need in the organization of a Glee Club.

.....

The plan which has proved so successful in producing

evangelistic results is outlined by Dr. Fletcher in the Hospital Report. The Preaching Society of the Hospital is composed of all members of the Hospital Staff and Medical Committee of the Station. This Society supervised the evangelistic work of the hospital and partially finances it by the regular monthly contributions of its members. The plan of work as developed provides for the following workers. First a man and a woman who preach to all who come to the hospital for treatment. Second, a man and a woman who go out to preach in non-Christian villages upon invitation of patients converted in the hospital. Here they are preceded by another employee of the Society, a colporteur who follows up the patients after they have left the hospital, selling Bibles and books in their home villages, preaching as he goes. He derives his support from the sale of books. Finally, there is a man who visits the new churches established periodically by the work as outlined above. He shepherds these new groups for a period of one year, teaching, directing, admonishing all, until they are firmly established in the faith. The workers alternate, each giving in rotation one month to preaching in the hospital, a second month to following up promising converts with a view to establishing a church, and a third month in superintending the churches he has been instrumental in starting. Thus, working in three month cycles, each evangelist sows, waters, and cares for the increase which the Lord gives through him. A system which results in actual churches founded is worthy of emulation elsewhere.

It has been a joy to welcome Dr. and Mrs. Hoyt to our family circle of workers, but language work of course claimed the first attention in the months since their arrival in 1922. The transfer of Dr.

Smith to Chair Ryung at last Annual Meeting left Dr. Fletcher alone in charge of the work which he, with one Korean doctor helping him, has carried throughout the year. They have been greatly handicapped for lack of a foreign nurse for whom our work has been waiting for the past seven years. Dr. Fletcher in his report pays a high tribute to the faithfulness of the Korean Staff and their ability to accept and discharge responsibilities but it has been a difficult year. . . .

Special gifts from friends in America have been much appreciated especially the gift for the installation of the electric wiring . . . and the appropriation toward a much needed sterilizer.

Charity work in the hospital . . . is regarded as one of the hospital's best investments. For instance, O Geuni, a non-Christian youth of twenty, almost penniless "who had spent all his living on physicians and could not be healed of any" (for the old Korean medicine vendor knows no surgery) came in fifty miles from the country suffering from a bone disease of the leg. After several operations and months spent in the charity ward, he went out an active Christian to be gladly used by the hospital evangelist as the entering wedge to open the hearts of his fellow-townsmen to the Gospel. A little group of twenty converts was started in his village, who by their own efforts secured a church building and thus a new light was set on its candlestick. The story has been repeated in the case of many others who have come out of darkness into light and life in the hospital and return to carry the light to those who sit in darkness and the shadow of death.

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We have not been free from sudden disaster. The loss of the



Fletchers' residence by fire was a great shock to the community, and we have had fire on the nerves and firemen on the compound frequently since that time, but the loss is being rapidly replaced with a rebuilt house and soon the incident will be only an interesting memory.

Mrs. Fletcher returned from Andong where she had gone for a visit to find her home burned to the ground. Dr. Fletcher and the children escaped, but all their possessions were a total loss.

We welcome the new missionaries 1923 Miss Helen C. Kinsler for evangelistic work; Mr. and Mrs. William B. Lyon for the Industrial Department of the Boys' School; Rev Joseph B. Livesay (Adams Evangelistic Fund); and Rev. and Mrs. Benjamin N. Adams. Mr. Adams was the first American child born in Taiku. They were assigned to Andong. Miss Clara Hedberg, R.N., transferred from the Philippines in December 1923. Mr. Edward McFarland returned under the auspices of the Adams Evangelistic Fund.

Miss Theodora Macomber came as a volunteer to take over the work department of the Girls' School. She was in Yokohama at the time of the 1923 earthquake in Japan and was enroute to Taiku at this time when all her baggage was destroyed in the earthquake.

There are other losses, however, which the Board's insurance can not cover. We have not been free from sorrow. The home-going of Mr. Roger Earle Winn, our beloved friend and fellow worker from the neighboring station of Andong brought irreparable loss. And on the same day in far away America Mrs. McFarland who will be long remembered for her patient, surrendered, spiritual life, went to meet her Lord. And some day we will know that "He meant it all for good and not for evil."

Let us rejoice in His goodness as we close this brief record of another of the years of the right hand of the Most High.

Yi Tai Yung, one of our Bible Institute students, became a foreign missionary of the Korea Church to the Chinese in Shantung. He said his first definite idea of consecrating himself to the work of foreign missions came from the study of the life of Hudson Taylor in a course of Missionary Biography at the Institute.

When the Blairs returned from furlough, they brought back to the Mission compound an automobile which was a great step forward in facilitating the future work of itineration. Since there were only four main roads out of the city on which a car could be used, it was necessary for the itinerator to leave the car at a central town and proceed on foot to the surrounding villages.

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The Hospital Preaching Society met once a month and heard the reports of their Hospital evangelists, Kim Choong Han, Chung Chai Soon, and Park Tuk Il (one of the first elders), and their Bible women, Kim Soon Ai, Son Choo Ahn, Kim Nam Soo, and Song Bok Hee.

PERSONAL REPORT OF H. M. BRUEN  
1922-1923

It is the end of the ninth inning. The score is being counted. Each player is going over in his mind how it was that he fumbled that ball; that he got caught napping on his base; why he didn't think of that chance to make a double play; how was it that he failed to hit the ball and struck out, leaving two men on bases. When the game started out last September with nine good innings ahead we all had high hopes of scoring some good runs. But as the months have slipped by one by one, we have found that we either fouled out, failed to make first base, or making it, got left on base by someone else failing to make good. How would it feel to be a Babe Ruth and make a home run with the bases full and receive the justly earned plaudits of the grand-stand? But as in baseball, Babe Ruths are few and far between, so in our record for 1923 there are no home runs to our account, and we have often closed the inning by either being left on base without a chance of scoring or worse by recalling how we have, by some false move, left others in the lurch.

As each inning we came to the bat, it seemed that the pitcher had some new curve to try on us. Sometimes it was a change in speed that we failed to calculate correctly and we either struck too quickly or were too slow in meeting the ball as it crossed the plate.

The writer finds little to boast of in the record of the past season although it has been in many respects the most trying season we have experienced since we signed up with the Chosen (Korea) team 24

years ago. More and more of our time is now consumed with the "coacher's" job. We are constantly enlisting new players. This requires judgment and patience. But the training of the different members of the team to work together, back up each other at critical times, and be ready to make sacrifice hits when the occasion demands, and above all to have a real enthusiasm and esprit de core are the big problems of the coach.

This year the landing of the infield has occupied so much time that the outfielding has had but little supervision. I put on a new left fielder last year and although I've been unable to give him any coaching on the field I have been very much pleased with the way he has been handling his territory. Without a single Korean pastor in my whole territory, I've <sup>been</sup> hard put to carry the "battery work."

During the year, in order to let Mr. Welbon give attention to Mr. MacFarland's territory which has been neglected for two years, I was obliged to take back some 20 odd churches which have increased the total to 70. I have had two evangelists doing advance work and two doing follow-up work among the new groups. Out of ten new groups that were started during the year, seven are doing nicely while in three there is little life. Including the new groups of last year there have been four new church buildings erected and three more are in progress.

I have much enjoyed visits to Chin Ju of the Australian Mission and to Wi Ju on the Yalu where I assisted in local Bible classes. A month in the Fall was given to the Bible Institute and followed by the Winter Bible class for men.

Since the death of Rev. R. E. Winn from Andong I have been

serving on the Executive Committee of the Mission which has necessitated a number of trips and has broken into my itinerating schedule. But the biggest problem and the most difficult of solution has been the break from the control of the Presbytery of two of the city churches. The trouble has been growing ever since the pastor of the First Church was installed some six years ago. It arose as a quarrel between the pastor and some 50 members of his flock who overtured Presbytery against what they considered unjust oppression from the pastor and his session. Seven times complaints had been filed with the Presbytery for relief and after long patience it became necessary to investigate. Even then the complaint was turned down and a committee was appointed to try to settle the matter out of court. Meeting with only abuse on the part of the session, the Presbytery was obliged to call a special meeting. At this meeting the pastors mobbed the Presbytery and were eventually disciplined. This was followed by a formal public declaration that they were cutting themselves off from the Presbyterian Church and had organized an Independent church. At a second special meeting the Presbytery dropped the names of the two offending pastors and six elders. Then followed a long contest for the possession of the buildings. In the case of the South Church (Third Church) the loyalists were given possession but the rebels still continue to hold the central church building. It would be difficult to count as it is regrettable to recall the amount of time, thought, anxiety and effort that this has consumed. We feel that we have been led of God and that it will soon become apparent to all that God is a God of law and righteousness and order and that the rebels will soon see that they are "fighting against

God." The Rebels have filed two trials in the civil courts with a view to removing the "founders" of the City Church and of the lower church school, and in their places they wish the court to establish two of their own people. (The founder has all power according to Japanese law.) Mr. Bruen was founder of the Third Church. This has involved many trips to Seoul, innumerable conferences with government officials, and lawyers, and countless conversations and conferences with church officers and members.

There have been many disappointments in connection with individuals but the bulk of the city Christians are standing firmly. While some evil effects of the trouble will be felt for years to come we trust our experience will be somewhat vicarious in preventing such outbreaks elsewhere.

There are four special problems that have loomed large during the year and which will remain with us for sometime. I will briefly mention them. The first is a general desire for the overthrow of restraint. This is a world problem and is not lacking here. It is observed in society, schools, and churches and ecclestical bodies. It seems to be in the air that blows from the North. Bolshevistic ideas are in evidence in Japan and the youth of the country here believe most that they see in the newspapers. Socialism, communism and Bolshevism are hardly distinguishable in the minds of the new generation and seem to represent to them the latest achievement in civilization.

The second problem is that raised by the Industrial development in Japan and Korea. Multitudes of the young men here are going to Japan to find work. For all, this means a practical abandonment of Sunday although some do attempt to get together on Sunday evenings. Factories

have sprung up here involving a great influx from the country with crowded and unsanitary conditions, child-labor and more or less unemployment with its attendant sufferings of eviction for rent, etc.

The third problem has many bearings of the national as well as the social and church life of the whole community. It is the inevitable change in social ettiquet~~e~~ resulting from a greater freedom in the intermingling of the sexes. The young woman who lives behind high walls and carefully screened from intrusive eyes by the long head covering is a rapidly disappearing species. With the intricate organization of our modern church life with its missionary societies, Y.P.S.C.E.'s and Y.W.C.A., night schools, kindergarten, mission centres for new churches being developed into new churches, the sexes are thrown together a great deal and as yet without any recognized or authorized social standards. This is full of dangers to well-meaning young people.

While this new development is necessary it requires the greatest tact to warn them in a loving and yet forceful way of the dangers ahead. The fourth problem is that of our station site. Twenty years ago when we moved up here from the city there was not a house to be seen between us and the Western horizon. Now we are completely surrounded by the city and the big city market has been moved out and borders our property on three sides. This has brought noise and traffic more or less pilfering and has made impossible any further development of our site. But the real difficulty facing us is the necessity of bringing up our institutions to government requirements and efficiency. This requires money which the Board seems to be in no position to furnish. Meanwhile, the property especially that is bordering the

market has been greatly enhanced in value and if we sold and moved again to the outskirts of the city we could with the proceeds not only furnish a new site but also bring up our girls' academy, boys' academy, and hospital to the requirements of the present day. This would, however, entail a tremendous burden which none of us have either the time or strength to bear.

Within a few days we shall be resting up for the season. Each man's part will be up for scrutiny and we shall get our heads together as we scan the record to see how we can make a better showing next year. None less than the great scholar, theologian, and missionary, St. Paul, was often at the great Athenian games and drew many life lessons from them for all the players in the great game of life. Thus we work and thus we play believing that some day there will be a home run ahead for each of us.



Harriet E. Pollard, Principal  
Etta B. Grimes, Asst. Principal  
Mrs H. M. Bruen, Self Help Dept.

SIN MYUNG GIRLS' ACADEMY  
Taiku, Chosen

Report of Taiku Girls' Academy  
June 1, 1923

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The Spring term opened auspiciously with three new teachers, two men from Union Christian College and Miss Chu Ai Kyung, one of our own graduates who has had three years of study in the Ewa Methodist school in Seoul. By her efficiency in managing the dormitory and her helpful, friendly spirit she has rapidly won the respect and admiration of students and faculty. Although quite modern, she seems entirely unspoiled and we long for the day when there shall be many such in the service. For the first time, the men and women teachers have a common office. This furnishes them legitimate means of friendly intercourse and seems to contribute to the "esprit de corps." Never before in the history of the school has there been so capable a body of teachers doing such good team work.

Of the seven graduates who left the school in March is Miss Grimes's secretary, expecting to become a teacher of Home Economics; one is married, and five are teaching in church primary schools of the district. So many young people are failing to meet modern social conditions with stability of character, our girls need to be especially upheld in prayer after they leave the school. Most of them leave home and go out unchaperoned to become leaders of society in country villages. This first experience in being thrown upon her own resources often proves disastrous to the girl and disillusioning to her patrons.

The happy medium between imprisonment behind the mud walls of her home and liberty in utter disregard of conventionalities seems hard to reach in Korea today.

In January a week was given to special services conducted by Mr. Kim Yung Ok, one of the most successful Korean evangelists of this district. Since then, at the suggestion of the teachers, the faculty prayer meeting which has for some years been held for half an hour before school each morning has become a Bible study class. Mr. Erdman generously conducted the class one week. Afterwards we studied Daniel and have now commenced Revelation. Such faithful attendance and manifest interest on the part of all the teachers well repay me for the late hours of preparation necessary, though I regret that they are not rewarded by better leadership than I can give them. Much blessing has come to me through the study.

The local church trouble has had a subtle influence in weakening the spiritual life of the school. A few of our girls have been drawn into the First Church independence movement to withdraw from Presbytery, and the effect upon their characters is noticeable. But we thank God for a few who are outstanding in their brave sweet trust in Him, in spite of the forces of evil all about them. Ko Myung Cha, one of the seniors, has a Japanese Buddhist step-mother. Her father is a lawyer of sufficient income to support his family in comfort, but Myung Cha lives a Cinderella life. She is obliged to cook and serve the meals to her parents and to assist her aged grandmother in the care of the step-mother's children. Her Saturdays are spent washing and ironing her father's clothing on the pretext that no one else's work would please

the father. Yet Myung Cha always wears a sunny smile and is one of the first to see the spiritual truth in a Bible lesson.

Miss Grimes has successfully fitted up an old guest house of three small Korean rooms as a Home Economics building and has held classes there much to the delight of the students. We hope she may soon have more adequate equipment for the work which is so much needed and so upon her heart.

Mrs. Bruen has kept the Self Help Department alive as in past years, at great cost to her own health. Much as we regret the strain it has been to her, we appreciate deeply the helpful influence of her gracious presence and generous spirit. Without her we should feel crippled indeed.

Miss Hester Field a delegate to the World Sunday School Convention in Japan, who had come to visit Taiku, has donated her services for six hours a week of English teaching, a very liberal gift in view of her many hours of teaching elsewhere. Mrs Hoyt has filled a long felt want in organizing a Glee Club. Owing to her efficient instruction, the commencement music was very successful. But for the inconsiderate interruptions of Language School, she would now be occupying the chair of vocal music in the school.

For the instruction in music given by Mrs. Henderson for the past five years, we have no words to express our appreciation. The results are apparent in the number of students and graduates whose musical taste has been educated and whose proficiency reflects credit upon their teacher.

For many manifestations of God's mercy and favor we render

thanks and look forward hopefully to the years to come.

Respectfully submitted,

(Signed) Harriet E. Pollard

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AJB:K  
(Arthur J. Brown, Board Secretary)

September 19, 1923

Conference with Rev. Harold H. Henderson, of Taiku, Chosen, now at home on furlough.

RE: TROUBLE IN THE CENTRAL CHURCH, TAIKU

Mr. Henderson, of the Mission, in my office today said in substance to my inquiries, the Central Church First Church is not on the station compound but is in the city about one-quarter mile from the station, that it consists of a single plot occupied by the church and Korean pastor's manse--a kindergarten and primary school meets in the basement of the church.

He says that across the narrow street there is another school building but that it is not owned by the Board, but by the Korean church. He understands that the rebellious Korean pastor claims this property, too.

He says that it is impossible to fix any definite value to the church and manse property as no one can ever tell what a given tract in a Korean city can be sold for until actual effort is made. He says that the church is not on the most prominent street but is on a good street, the buildings are very cheaply constructed and are of no special value, were built after the original building was destroyed by a typhoon in 1908 and paid for by the Korean Christians with the exception of \$200 or \$300 donated by the Mission. He says, however, that the Koreans regard the church and manse as theirs and hold it under a separate title deed while the Board holds the title to the land.

He says that the land was purchased many years ago by Rev. William Baird and cost only a few dollars and that today it is probably worth about \$15,000 gold. The church has had the use of it all these years without ground rent.

Mr. Henderson thinks that inasmuch as the Korean Church holds the title to the buildings there is naturally a legal question affecting them, but he doubts whether the rebellious Korean pastor could hold the land inasmuch as that is covered by a deed. He is not clear as to whether the deed is in the name of the Mission or Dr. Adams, but he is inclined to think that the property is registered in the Japanese Registration Office in the name of the Presbyterian Preaching Society, Dr. Adams agent. He thinks that this was an inheritance from the old Korean days prior to the Japanese occupation. . . .

He says that the station asked Him (Henderson) to look up questions of property and that the above information is as far as he has been able to go on this particular matter.

Just now there are suits pending against Mr. Bruen in regard to the school and against Mr. Blair in regard to the church. Of course, it isn't personal but the Korean pastor had to name someone.

DIARY OF MARTHA SCOTT BRUEN - 1923  
TAIKU, KOREA

Monday, January 1st. Cold and windy. The entire Winn family had dinner with us. Sammy in his basket on the register was good and happy.

Monday, January 15th. Heavy snow fell during night--the deepest I've ever known in Taiku. The children had fine sledding after school. I spent the afternoon in the work department. Harry left for Chinju to teach in a class. Read Pickwick Papers in the evening.

Tuesday, January 16th. Have been making out seed order. The snow is beautiful--not melting.

Friday, January 19th. Dr. Fletcher returned from Andong, but Mr. Winn was not able to come with him.

Saturday, January 20th. Mrs. Winn went to Andong and Mrs. Erdman returned. I had expected to stay at Winn's for the night but had sick headache so Miss Switzer stayed. Dr. Ross came from Sen Sen [Syen Chun], & will itinerate in Taiku territory.

Sunday, January 21st. Stayed home all day.

Monday, January 22nd. Afternoon working at school. Rained all night and snow melting fast.

Tuesday, January 23rd. Miss Elrington spent the night. Harry came home on the night train from Chinju.

Wednesday, January 24th. Uneventful. Began preparing lesson for spring Bible class. Subject: 1st Samuel.

Thursday, January 25th. The missionary doll arrived from America, so all the children are greatly excited. Mrs. Flora Canfield of Bradford sent the doll for demonstration work among the Koreans. Hope I will have lots of opportunity for using it in the spring.

Friday, January 26th. Spent afternoon at school. Mrs. Hoyt had supper with us.

Saturday, January 27th. Mr. Winn came home from Andong, so the family are happily together. Called on the Salvation Army people--the Salisburys. Roads very muddy. Harry left for the country. No U.S. letters all week.

Sunday, January 28th. Spent the day as usual. Attended S.S. in A.M. Mr. Erdman preached at P.M. service. Dr. Fletcher examined Harriette's eyes and found she had a touch of trachoma, so we are treating them.

Monday, January 29th. Bright morning.

Thursday, February 1st. Glad to welcome February. Mr. Welbon left for Andong.

Monday, February 5th. Spent afternoon at girls school.

Tuesday, February 6th. Miss Elrington\* came up for Harriette's lesson and stayed all night. Using a goose as an excuse we had a little

\* British missionary to Japanese



supper party with Erdmans & Fletchers as our guests. Mr. Erdman read some of "Gentle Julia" to us afterwards.

Thursday, February 8th. Sick in bed all day.

Friday, February 9th. Sick in bed all day but it might have been worse. Unable to see school girls.

Saturday, February 10th. Sick headache, but better in P.M. so Harry went to a new group in the country for over Sunday.

Sunday, February 11th. Korean S.S. as usual. Betty took lunch with Harriette and me and developed a passion for corn flakes. Mr. Armentrout spoke at our English service.

Monday, February 12th. Forty five girls in first and second classes "struck," so Miss Pollard had a strenuous day. Fifteen refused to sign pledges of good behavior and were expelled. Poor fools! For many it is a last chance for an education thrown away. Some are being properly punished at home--others have foolish parents who encourage them in lawlessness.

Tuesday, February 13th. Attended Mr. Armentrout's<sup>\*</sup> study class, and worked at school part of the afternoon. U.S. letters came at supper time, which we eagerly read. Read to Harriette after supper. Harry had Korean callers to talk over the city scrap. We are so tired of it.

Wednesday, February 14th. Twenty-first wedding anniversary. Feeling too bum to celebrate. Went down town with Miss Gordon and the children, and had Mr. Armentrout and Mr. Pyan for supper. Mr. Pyan

\* S.S worker from U.S.

speaks English fluently and it is a pleasure to meet him.

Thursday, February 15th. Sick all day and in desperation resorted to calomel, and went to bed early.

Friday, February 16th. Feeling weak, but fairly clear head. We all had supper at Blairs and played "Spoof" afterwards. Some rough house. The men conferred on city situation in afternoon and daily station prayer meeting at 5 P.M. was begun. Korean New Years. Rain and snow.

Saturday, February 17th. Felt husky enough to do some cleaning in attic. Nice day overhead. Mrs. Erdman, Mrs. Henderson and I started for a walk, but the mud was quite impossible. Station prayer meeting at 5 P.M. Quiet evening at home.

Sunday, February 18th. Korean S.S. in morning. Harry went to a country church. Harriette brought Betty over. She ate dinner with us and took her nap here. Lovely bright day, but this mud is ruinous to the clean white New Years clothes.

Monday, February 19th. Spent afternoon at school. Rainy and muddy. School quieting down after the strike.

Tuesday, February 20th. Miss Elrington stayed over night. Really got a little sewing done. Betty here for supper.

Wednesday, February 21st. Sewed. Boys' school opened. The strikers appeared and intimidated boys who wanted to study, so only 50 had the courage to persist.

Thursday, February 22nd. The children had a holiday. Harriette invited the "Scouts" for supper dessert after which they popped corn and chestnuts and played games. Took a walk. The air was fresh and bracing. Still very muddy. 15 more boys reported for classes. Not a good spirit manifested.

Friday, February 23rd. Nice day. Afternoon spent at school. Brought Betty over for supper and then dressed her and ~~Harriette~~ in their Colonial costumes and went to Hendersons where the children gave a musical and patriotic programme. It was very pleasant. U.S. mail. The Syracuse Church may give Harry a Ford.

Saturday, February 24th. Woke up sick, so did not go to have the school picture with graduating class. Spent a lazy day. Mrs. Henderson, Sr. came over in the evening. More U.S. mail.

Sunday, February 25th. Stayed in bed until noon. Betty came for lunch and took her nap here. Miss Doriss and the Koons family passed thru returning from furlo, but it being Sunday and cold and windy, no one went down to see them. Mr. Erdman gave a fine talk on "Ships." Expelled school boys posted placard slandering a teacher.

Monday, February 26th. Feb. evidently going out like a lion. Severe storms at sea and vessels wrecked. Snow on mountains beautiful. Miss Elrington came up to stay until she should finally depart for Fusan.

Wednesday, February 28th. Harry came home from Wijo at 3:30. Reported a good class and interesting trip. He brought a piece of venison--the first we've ever had in our house here. Also a roast of

mutton.

Thursday, March 1st. Mr. Welbon arrived from Andong. Harry busy all day in Com. meetings preparatory to Presbytery. All are very apprehensive. Evening opening meeting quiet. Harry did not get home from the Com. meeting until after 1 A.M. Some life!

Friday, March 2nd. Gang went to Blair's house at noon and raised a row. Nice auto ride in Blairs' car. Took Betty. Meetings all day and worse than our gloomiest fears. Ended in the rebels raising a great howl, attacking and dragging a Korean pastor, who was Ch. of Com. across the floor, and pulling our men out of the building. Mr. Blair was a nervous wreck & came here for supper so as to see no Koreans. Harry slept at Blairs. Sick headache all night.

Saturday, March 3rd. Meeting called at 9. Nothing could be done on account of disorder, so adjourned to meet at Kyun San at 4 P.M. Rioters declared they'd prevent Mr. Blair from going. While they were gathered in his yard quarrelling and threatening, & Mr. Erdman & Harry guarding by turns, Mr. Blair quietly left by back gate & took train for Kyun San. The rest followed in 4 o'clock train. Police protected; they met till 12. Adjourned ... Tuesday under Presby. law. Mr. Blair and Harry stayed as advised by police.

Sunday, March 4th. Mrs. Blair and Dr. Fletcher took food & bedding to the men. They will get more rest by staying there till Tues. Quiet day on the hill. Notices given in 1st & 3rd churches by rebel party and closed meetings of leaders. Mr. Winn preached at English

service. Mr. Beck (Vice U.S. Consul) came--went to Kyun San & saw Blair & Bruen, returning here at night & leaving for Seoul on Monday.

Monday, March 5th. While getting things ready to send out to Harry, he came in. Mr. Blair came on next train. Station meeting for discussion. Rebel party disintegrating fast. Victory for Presbytery assured. How to make punishment a means of grace to bring these men to true repentance is discussed. Quiet evening at home. Mr. Will Blair arrived by night train, but did not go to Kyun San. Blair went to Kyun San on P.M. train. Good night's sleep.

Tuesday, March 6th. Mr. Erdman left for Pyeng Yang Monday night. Harry went to Kyun San on 9:50 train. Tense day for us here. He returned on 11 P.M. train. No violence except of language at meeting and 15 people were disciplined in various degrees. Some of the worst ones slipped through. Now we can begin contemplating what their next move will be.

Wednesday, March 7th. U.S. mail arrived in evening. Kodak pictures of Nan. Not like my baby. Harry went to South church to take charge in his office as Moderator. Everything quiet. Neither Pak Moksa nor Elder Kim appeared.

Thursday, March 8th. Quiet morning. Worked some on material for winter blow. In afternoon had a small tea for Miss Elrington's successor, Father Elrington. Others dropped in afterward. Betty danced and we were very hilarious. Prayer meeting in evening at Winns. Short parents association meeting afterwards.

Friday, March 9th. Afternoon at school. Station meeting, both afternoon and evening.

Saturday, March 10th. Mr. Welbon left for country. Made ice-cream custard for Pollard & Grimes. All went there for supper dessert, when Miss Gordon's engagement to Mr. Andrew Lambert was announced. Great excitement. She says she will not leave until her successor arrives. Russian around selling unset jewels & some jewelry. Wonder what ill-fated lady wore them!

Sunday, March 11th. Went to 3rd Church where Harry, as Moderator appointed by Presbytery, was to announce disciplines. The rowers made a great uproar when he mounted the platform & only the presence of a visiting pastor from Seoul made an announcement possible. Great uproar at close of sermon. But Harry kept his head & kept the platform, which was a victory.

Monday, March 12th. Harry left for country. Miss Elrington left for Fusan. I shall miss her. Rumors of trouble. Mr. Blair beseiged by callers, till he is worn out. Mr. Henderson busy trying to settle cases of 4th grade boys who refused to take exams. Such a world! Time for another flood, I'm thinking.

Tuesday, March 13th. Old ladies from South church camped out on Blairs' premises all day until removed by police about 11 P.M. Other disturbers of the peace among those present, but nothing alarming. The old ladies were Elder Kim's Mother-in-law (an old terror), Pak Moksa's old mother (who doesn't know anything & is heart broken), an old ignoramus

of no account & the young woman disciplined by Presbytery. They acted something awful. Attended graduation exercises at Boys School. The 4th grade boys made a row, which lasted late.

Wednesday, March 14th. Old trio again appeared at Blairs', but a detective saw them and took them home and told their men folks to make them stay there. It's the men folks who send them. Prayer-meeting broken up when deposed pastor tried to lead. The gang are trying to get hold of fine lower school building. Hope it can be frustrated.

Thursday, March 15th. Uneventful. Afternoon at school. Not much work, as vacation is so near. Prayer meeting at Blair's led by Mr. Henderson.

Saturday, March 17th. Took Harriette to dentist, which wasted the morning. Day uneventful. Read a good story--continued--in Saturday Evening Post--"Leave it to P. Smith," by Wodehouse, author of "The Indiscretions of Archie."

Sunday, March 18th. Exciting day. No services in 1st or 3rd churches on account of rows. I went to S.S. in 3rd Church & it went off as usual. Deposed pastors in 1st & 3rd Churches tried to occupy pulpits, but could not. Same in evening. A committee went about the city in autos distributing circulars, containing announcements of the independent church, which they have formed. They plan to seize both 1st & 3rd Church properties. A special meeting of Presbytery will have to be called to deal with the matter & plans got on foot at once for retaining property.

February. She and Miss Macomber enjoy one another. Miss Elrington tells a joke on English present day life and dearth of servants. In deciding house party guests one says "Mrs ... is an awful person, but she doesn't break the crockery & Gussie ... is a bit of a boulder but fine at cleaning the boots!"

Tuesday, October 23rd. Miss Elrington went down for early service, returning for supper and the night. Mr. Biederwolf here for lunch. Party left. We were sorry as they were, we feel, of great use both for us missionaries and the Koreans.

Thursday, October 25th. Prayer meeting at Hoyts. Miss Tingling gave a fine talk.

Friday, October 26th. Adams all here for lunch as they are busy getting settled. Miss Elrington left for Fusan but expects to be back here in November. Miss Macomber and I attended Kim Iktu's tent meeting in evening. It was closely packed--all could not get in.

Saturday, October 27th. Tea at Miss Pollard's for Miss Tingling where we organized a W.C.T.U. The object will be to help back up the Korean Society. I was made president--a poor choice, I should say, but it will only last until we leave for furlo.

Sunday, October 28th. Korean S.S. Miss Tingling spoke to the women and also the children's S.S. Afterwards she came here for lunch. Kim Iktu's evening meetings very well attended. About 30 decisions a night. If they only keep true. Miss Tingling spoke the first hour of the evening service--very well.



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Wednesday, October 31st. Rain part of the day so the children postponed their Halloween party and only held a jack-o-lantern parade on the compound. Station meeting in afternoon, but did not attend. Miss Macomber was not feeling well and Dr. Hoyt pronounced it amoebic dysentery and gave her Emetine. We felt anxious and so sorry for her. Saw to getting off a load of food to Miss Switzer. Also busy getting Harry's and Dr. Hoyt's country load ready.

Thursday, November 1st. Harry & Dr. Hoyt left on 6 o'clock train for an itinerating trip. Rained steadily all day, and I wonder if they suffered from it. Miss Macomber seems better and we are so thankful. Mrs. Erdman not returning this week, so Winn continues to have suppers here. Did some sewing & am gradually getting Harriette ready for the winter.

Friday, November 2nd. Sun tried to shine. Miss Macomber better, but remained in bed. The children had a Halloween party. They decorated very prettily with festoons of persimmon leaves and had ghosts and stories and popcorn and apple ducking, and we were all very jolly.

Saturday, November 3rd. Busy day. Attended evening meeting at the tent.

Sunday, November 4th. Kim Iktu spoke at South Church & asked for pledges for pastor's salary. Not a generous response.

Monday, November 5th. Mun Cumcho called. She is an attractive girl. I want to get in touch with the girl students in Japan. They have a hard time keeping true to their faith.

Tuesday, November 6th. Erdmans arrived. Marjorie's eye better. Rather a rainy day. Dr. Hoyt came in from country. Korean beans (half cooked) had given him a bad night so Harry sent him in. Church trial & lawyers summing up case. Judgment to be given the 15th.

Wednesday, November 7th. Lovely morning after a rainy night. Turned cold & windy in P.M.--an ideal evening for an open fire and reading, which we did. Helped at school some. Kim Iktu finished his meetings.

Thursday, November 8th. Clear bright day--colder in house than out of doors. Sent a supply of fresh things to Harry who is holding a class in Kim Chun. "Father" Morley & a Mr. Hewlitt from Japan called--and then went to leprosarium with Dr. Fletcher. Quen Moksa called to tell about a little new church & to ask help for them. Went calling with Yangsi. Prayer meeting in evening.

Friday, November 9th. Miss Withers came for week end. Went calling with Yangsi and had a nice time.

Saturday, November 10th. Busy day. Took Miss Withers around, had a nice walk in afternoon and pleasant evening at home.

Sunday, November 11th. Korean S.S. women attending well. Several "rebels" made their first appearance. If only they come back in right attitude of mind. E Manchip still feeds his remnant on lies. It's astonishing how much they can take in.

Monday, November 12th. Went to depot with Miss Withers. Rainy

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day. Was to have called with Yangsi but rain prevented. Judge gave verdict in school trial--favorable to Presbytery. Great rejoicing on 1 side & weeping & gnashing of teeth on other. E Manchip had told his gang that they were to win so the stupid women went to court house, but men laid low.

Tuesday, November 13th. Harry came home in time for lunch. I was not feeling well so put in rather a lazy day. Began furnace fire.

Wednesday, November 14th. Still feeling groggy, but up. Lovely day. Korean Thanksgiving Day.

Thursday, November 15th. Im Sung Yea's wedding filled the day. Ceremony at South Church, Harry performing--Feast at both bride's & groom's house. I went to former. Groom is Mr. Hyuen--teacher. 4 flower girls --3 best men, 2 maids. Bride dressed in white satin skirt & waist of palest pink with veil. Groom in cut away & high hat. 2 autos. Im si is a really old maid--must be 30.

Friday, November 16th. Brother of groom gave concert here in afternoon--about 20 guests. He is ex-college student-Pyeng Yang-& plays piano & violin & sings. There was also quartet singing & the bride and groom sang a duet. I served refreshments. Then they joked & played awhile and we all voted it a screaming success. Im si seems very happy.

Saturday, November 17th. Another tea--this time for Lon [?] Mary from Seoul, who is here organizing W.C.T.U. I invited our ladies & the Y.W.C.A. officers. Went to West Church in evening where Mrs. Song spoke & where the W.C.T.U. was organized with over 140 members. I am something

or other--adviser, I think. U.S. mail.

Sunday, November 18th. Busy day. Korean S.S. in A.M., where Lon Mary spoke far over time. Korean church, then English Church then supper & Miss Pollard's to meet Mr. Rhodes and home. Mr. Rhodes is here getting information on the educational question.

Monday, November 19th. Monday--always a busy day. Saw to my room being cleaned; hung new curtains, helped Miss Macomber awhile at school and had a meeting of Social Committee to make arrangements for Thanksgiving. The community dinner will be here.

Tuesday, November 20th. S.S. teachers meeting with a good attendance, enthusiasm over new plans and friendly feeling. Tea added to the festivity. Tennis afterwards. Shopping in morning.

Wednesday, November 21st. Sewed and wrote some Christmas letters, & so the day went.

Thursday, November 22nd. Some women are collecting money to get a room for a destitute old woman.

Friday, November 23rd. A full day. Called in afternoon on an old friend Pai Kaptuk's mother. We had such a nice visit. They are interested in their missionary society. Then went to see Moon's mother (the girl studying in Japan) & got some interesting information. Attended the re-organization meeting in South Church of missionary society. Became a member. My dues will help and encourage, I hope.

Saturday, November 24th. Busy day getting ready for Sunday.

The head of educational bureau (a little beast) forbade the Presbyterians to go in the church, altho their case in court went their way. Where is there any justice?

Sunday, November 25th. Korean S.S. Afterwards went to see Yansi's new room--a miserable place. How can they live under such conditions? The best seems intolerable. I wonder what we would be like if we had to live on so little. Do we give enough? The old woman for whom we bought a room turns up at church very smiling and happy. But she is only one.

Monday, November 26th. Quiet day. A slam at Harry came out in the local Korean paper--doubtless paid for by E Manchip and his gang. When will they reach the end of their rope? I hear the chief of police has called E Manchip for a heart to heart talk, but we have grown wary of any encouragement. Got off Christmas letters.

Tuesday, November 27th. A green sewing woman who needed help, made a hard day. Was all ready for entertaining a S.S. class but at the last minute word came they could not come as it was market day. Got letters off & sewed. In evening all the men dropped in & discussed cable concerning "Nurse available" in the Philippines. We hope she will come. Celebrated with grape juice and candy.

Wednesday, November 28th. Rainy, not feeling well. Made the pies for Thanksgiving dinner. The Douglas Avisons came to Fletchers, & Mr. Livesley from language class. The school boys are on a rampage--this time among themselves--some wanting some teachers removed & others

Wednesday, December 5th. Usual day.

Thursday, December 6th. Prayer meeting at Miss Pollard's. Everybody out. We never had so many in the station--26 grown ups I think--as follows--2 Fletchers--2 Bruens, 1 Macomber, 2 Adams, 2 Lyons, Pollard, Grimes, Bergman, Gordon, 2 Hoyts, 2 Erdmans, Field, Switzer, 2 Winns, 2 Blairs, Livesley, McFarland, Kinsler.

Friday, December 7th. Harry left on night train for Seoul to attend Executive Committee meeting. Miss Elrington left for Fusan in afternoon. Station meeting. Nothing very interesting.

Saturday, December 8th. Went down town shopping with Mrs. Winn & were so fortunate as to get a ride home with Mrs. Blair in her car. We passed E. Manchip but he did not deign to speak. Took Harriette to see Dr. Hoyt. She does not seem very well.

Sunday, December 9th. Uneventful day. Korean S.S. Mrs. Lyon went with me & helped with music. Mr. Livesley preached at English service and gave a very good sermon. Harriette slept late. I want her to rest all she can. Word that nurse is on her way from Manila. They had an extra one there.

Monday, December 10th. Studied for opening talk at South Church night school on hygiene, & did other things too. Found a large night school in session--mostly children & my talk had been prepared for women. Will have to do something to get the proper audience. Miss Macomber made a fine poster & I hope to have one for every study.

Tuesday, December 11th. Usual kind of day. Entertained a S.S. class in afternoon & had such a nice time. One can get in touch with women in this way whom you do not meet at other places. There were only 6 & they talked of sacrificing to the spirits of the departed. I had not realized what a burden they throw off when they become Christians. In rich houses, these days come sometimes as often as 12 times a month. They must be carried out thru 5 generations.

Wednesday, December 12th. Finished sweater. Fine frosty morning. Sewing woman here. Harry came home in afternoon. Saw baggage which had failed to reach the train. The poor boy had to go directly to church & session meeting. Bad head, & did not sleep well. Social Committee meeting to arrange for Christmas. Packages from U.S.A.

Thursday, December 13th. Feeling badly but kept going & played a little tennis, but it did not help so skipped supper. A beautiful rainbow, but no rain here. Cut over an old dress & wish it were put together. Trying to get some walnuts off to Cooks and Hendersons in Hing king.

Friday, December 14th. Did not get up for breakfast and felt pretty sick all day, so there is nothing to report.

Saturday, December 15th. Took Harriette to hospital where she had to have an eye treatment for trachoma. It is so severe and I trust will be all she will have to have--I felt better and enjoyed a little tennis, tho Harry & I certainly played one bum game. Station supper at Winns & a pleasant time. Mr. Livesay & Mr. Lyons challenged Miss

Kinsler & me to play tennis with a base ball and coal shovels!

Monday, December 17th. Birthday of Dorothy Hoyt. Wind came up in night. Busy day with sewing woman & preparing for hygiene talk. U.S. mail. Played some tennis. Etta Grimes went with me to South Church night school & taught the little children while I had the women & older girls. 63 in my class and all seemed interested. I do hope it may really soak in.

Tuesday, December 18th. Not feeling well. Entertained a S.S. class with difficulty and went to bed early.

Wednesday, December 19th. Nurse arrived from Manila--Clara Hedberg--Not up for breakfast. Harry left for country. Went to town with Mrs. Blair but found no attractions. Came home tired. Miss Macomber had a hectic evening getting ready to go to Seoul & having a bath. She is so funny. Ben & Phil came to spend Xmas with the Adams.

Thursday, December 20th. Still feeling punk. Miss Macomber got off with a struggle. I wonder how she ever got started for Korea. She is most generous--left Y 40.00 for self help girl presents, Y 5 each for our servants & packages for entire compound. A lovely balmy day. Ben and Phil dropped in.

Friday, December 21st. Attended girls school Christmas exercises in evening. Was surprised to have Harry appear just as we came home. He had been without U.S. food since Wednesday and was surely glad to sit down and eat and get a hot bath and go to bed.



TAIKU STATION REPORT  
1923-1924

In looking over the work from year to year, comparing each year's work with that of the preceding year, it is often difficult to determine whether we are progressing or retrogressing in our Mission work. If, however, we look back over a period of years, comparing conditions then with present conditions, there will be no doubt in our minds.

This being the fifteenth anniversary of the coming to Korea of Mr. G. H. Winn, he gives some very illuminating comparisons between conditions then and now. In the way of material improvements there have been many. To mention a few of the more outstanding ones, we now have city water and an improved sewage system making for the welfare of the citizens. Many streets have been widened and straightened, and new streets cut through. Creditable stores and public buildings have been erected, of which the million Yen National Bank Building is the latest. The growth of the city has been very marked, especially of late. Taiku now with 60,000 people ranks fourth among the cities of Korea. The Japanese population has increased from 1,500 to 15,000. But of more interest to us is the development of the Church of Christ in this territory. Fifteen years ago there was but one Protestant church in Taiku--today we have five Korean Presbyterian churches, and a sixth in the Eastern part of the city on the verge of being set apart. These churches have about 3,000 adherents. Besides this, within a radius of

two or three miles of the city, are found nearly a dozen more groups, ranging in size from twenty followers to a hundred or over. Fifteen years ago the ratio of Protestant Christians to heathen in the city was one to fifty. Today there is one Christian to every twenty-one non-believers. On Sundays the call of the various bells sounds sweet to the missionary's ear, and it is a joy to see this store or that with doors locked, while here or there we see individuals or groups of clean, well-dressed people pressing to church, hurrying lest they be too late to crowd in.

During this period the Christian Educational work in the city has shown an interesting growth. The primary school fifteen years ago was a small group of non-descript boys who met in a ramshackled building built by the Korean Christians practically without foreign aid. At that time the Academies for boys and girls had just started. In spite of poor equipment and buildings, there were over a hundred students enrolled in each institution.

In the hospital fifteen years ago the record was 5,000 dispensary patients a year and no in-patients, on an outlay of 1,600 Yen. Today the out-patients are three or four times that number with 500 or more in-patients a year, and native receipts alone approximating 20,000 Yen. When we try to imagine the amount of physical blessing and the alleviation of pain and the lives saved as the result of this institution's activities during these years, our brains stall at the attempt.

. . . The year also brought to us our nurse, Miss Hedberg. Sterilizing and X-ray equipment second to none has been secured by Dr.

Hoyt. As the work increases, the inadequacy of the present building becomes increasingly apparent. During the past year in order to obtain an office for Miss Hedberg, we had to use one of our two best rooms, and in order to secure a place to put the X-ray, it was necessary to petition off one end of the women's ward. After installing the X-ray equipment, Dr. Hoyt initiated the work of the X-ray Department and trained his language teacher to be an X-ray technician.

The work of the Leper Hospital for the past year was most encouraging. . . . An addition to the chapel building is also contemplated with the expectation that this building will be used for administration and treatment; and that a new building for the chapel will be built. These improvements were made possible by a grant of Yen 7,700 by the Government of Chosen. Although we have no definite assurance of the fact, we feel that there is reason to hope that this grant will be an annual one. If such should prove to be the case, the steady growth and permanency of our institution would seem to be assured.

The history of our two academies for the last year has been similar to that of the few years preceding, the institutions being greatly hampered by lack of adequate financial support, by the ever present strikes, and perhaps most of all by lack of Government recognition. It is a joy to note that the past year has seen progress made toward the overcoming of all three of these obstacles. To quote from Mr. Blair's report, "There are now enrolled over 1,400 members in the Hoo Won Society (Supporting Society) to back the Academy, all agreeing to pay annual subscriptions to the school. What a glorious

improvement this is over the prevailing attitude of a year ago, words cannot express. The reorganization of the Board of Directors on the basis of equality of control, bringing four of our leading men into intimate responsibility for the Boys' Academy has also had a powerful influence for good. The new Constitution has now been approved by the Presbytery and only lacks the final approval of the Mission and the Board to make it permanent law. This constitution has been purposely drawn up on the presumption that the Academy is, sooner or later, to become an integral part of the Korean church. On this basis it becomes a powerful appeal to all the leading Christians to get under the burden of the Academy so that it may be theirs and be worthy of their finest pride." In regard to the obtaining of qualified teachers, Mr. Blair says, "We have secured three fully qualified Japanese teachers in place of the one unqualified man we had. We have secured three officially qualified Korean teachers. Mr. Winn qualifies before the Government because of his use of the Japanese. This gives us the required number of qualified men to make it possible to seek Government recognition. We have put the school on the Japanese basis. Teaching in Korean is not allowed in the main departments, even by Korean teachers. It looks strange to see Koreans teach Korean students in the Japanese language, but we might as well go fishing as to do educational work on any other basis now. The Korean boys demand it, and they are very critical as to the ability of their teachers to use the Japanese. The Governor has offered to have the officials of the local educational office help us unofficially to prepare our papers, applying for recognition, so that we can avoid having our application turned down on account of technical

errors, all of which encourages us greatly and makes us feel that the official recognition of our school is not far distant.

It has been a great relief to see the local church Independence movement, headed by Yi Man-Chip, gradually losing its hold on its former followers. It has been satisfying to secure such a favorable verdict as was handed down in the Taiku district court, with its promise of legal protection of all proper church rights for us and all Korea. It is pleasant to record that the recent Presbytery was able to plan for the restoration of most of the remnant of Yi Man-Chip's original followers, who have come in confessing their wrong-doing and asking for restoration.

The Evangelistic work of the station has been greatly crippled during the past year by the placing of Mr. Blair in the school work and by sickness in Mr. Winn's family necessitating his being in the station a considerable part of his time during the Spring. With Mr. Erdman transferred to Pyeng Yang and Mr. Winn transferred to Seoul after return from furlough, the need for Evangelistic men in Taiku is becoming most acute.

During the year Mr. Adams and his family have returned to the field, and his new residence is now practically completed, standing on his property next to the Boys' Academy. The presence of Mr. and Mrs. Adams with us in the station this year has been a source of satisfaction to us all, and we confidently expect that the direct evangelistic work which he has instituted will add greatly to the strength and prestige of the church in this province.

In the Spring of 1924, Samuel Winn, infant son of Mr. and Mrs. George Winn, died.

It is with sincere thanks that we are able to record so many encouraging features in connection with the past year's work, and we are persuaded that more than ever before we can look to the future with confidence and hope, knowing that He whose service we are in will carry through to the end the work which He has enabled us to start.

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TAIKU STATION REPORT  
1924-1925

While it must always be true that there are serious hindrances and handicaps to progress in any mission field, a record of the past year's work in the Taiku district shows that the increasingly difficult economic conditions and financial distress under which the Korean people labor have assumed such proportions as to retard seriously many lines of effort and to present a menace to the future of the work not to be lightly reckoned with.

The year as a whole in evangelistic work has been difficult. Robust and aggressive enthusiasm have been manifest only in exceptional ways. The general tone of the churches has been depressing. Financial distress has very largely sapped the life out of our people. They have had the very hardest of struggles to feed their families in many of the churches and in some cases even the church officers have been on the verge of starvation. Helpers and pastors salaries have been hard to raise and poverty has led many to think that they could no longer keep the Sabbath and miss the chance to earn a little even on the Lord's Day. A sense of doom seems to hover over the people--a hopelessness such as we have never before seen. The leadership of our Korean pastors and helpers has been the greatest comfort. We have a magnificent company of splendid men who are holding fast in this time of distress and are the hope of the church in days to come.

Last September a meeting for the officers of the whole station

district was held, the first of its kind for over ten years. It was well attended by the leading men of the churches and as new plans were made and new goals were set, all were inspired with an enthusiasm to go forward to new and better things.

Bible classes have been held by the helpers in a large percent of the country groups, but not with the zeal of past years. Schools have with two or three exceptions ceased to exist in the churches and only a few of the parents are able to send their children to the public schools.

A report of the work conducted under the Adams Evangelistic Fund shows that during the year twenty new groups have been established of which number seven have already built churches. Altogether seven ordained pastors have been employed, their time averaging that of four pastors for the entire year. These men report having visited 224 churches, resulting in 1,263 converts. The twenty unordained evangelists who have been employed at different times during the year report 45 backsliders brought into the church again and 1,030 new converts.

For a number of reasons it seemed best to substitute a ten weeks' term of study in the Women's Bible Institute for the two short terms which have been held for some years past. Knowing how difficult it was for many a woman to make expenses meet for six weeks, it was with some trepidation that the change was made. . . .

The Womens' General Class was one of the best in years, with a registered attendance of 477 and about 200 who came in too late to be registered. One whole day was devoted to a missionary rally of which one of the most important and encouraging features was the organization of the Presbyterial of North Kyung Sang Province, which thus coordinates



the 79 missionary societies of the district. The aim of the Presbyterial is to have a missionary society in every church and every society giving one-tenth of its collections to Foreign Missions in China and the remainder to be used to employ Bible women for Home Mission work.

Helen K. Bernheisel: The Presbyterial Society of the Taiku district was organized in 1925. There are about 200 societies in this district. The missionary programs, which are now used in many of the societies throughout Chosen were started in Taiku about 1919 and are still being prepared and sent out from there. The missionary societies in churches under one pastor are organized into one Society. The contributions are put together and a Bible woman is employed for as long a time as the money will permit. The women of the Presbyterial have also contributed toward the support of a worker among Koreans in Japan. In 1927 an overture was sent from Taiku by the missionaries and Korean women to the General Assembly asking the General Assembly to consider the plan for having a Women's General Missionary Organization (Presbyterial). In 1928 when Presbytery met in Taiku, the General Society was organized and the constitution sent to General Assembly for approval. The three things kept before the General Society are prayer, personal work in their families, villages and cities, and giving of money to send others to preach the Gospel.

A memorable event in the station life was the return of Dr. J. E. Adams and his family to America. Dr. Adams may well be called the father of the Taiku district, and since the early years of his missionary career were spent in laying a strong and firm foundation for future Christian endeavor, his friends wish that his latter years might be

given to the building up of that structure. But poor health has interfered.

Not only are the churches of this province a living memorial to Dr. Adams's efforts and wisdom, but like the runner in the ancient race, who falling, flung his torch to the man behind him, so Dr. Adams has passed on his torch of consecration, missionary zeal and purpose to his children, and it is with thankful hearts that we welcome to our midst Mr. and Mrs. Edward Adams transferred from Chairyung Station, worthy successors of their parents.

In spite of the difficulties and discouragements of the past year which we have been obliged to record we lift our hearts in gratitude to God for the measure of success with which he has recorded our efforts. When we consider the thirty-two new groups that have been established, the three thousand and more converts that have been won, the encouraging reports in regard to Sunday School work and the hopeful signs of new life and interest apparent in many places, we can not but "thank God and take courage."

Miss Bergman records this remarkable story which is just one instance of the working of God's Holy Spirit in the hearts of these people. While visiting a certain village some months ago, she was told that a young woman who lived there had heard the Gospel three years before and had believed but owing to the persecution by her mother-in-law had not been able to attend church. She knew she ought to attend church and for two years prayed that God would open the way for her to do so. Finally, she became ill and was unable to do her work. Her mother-in-law sacrificed and prayed to numerous spirits but to no avail. Finally, she

took her to a sorceress who said, "Your daughter-in-law's illness is due to the fact that the spirit of the God of heaven in her has not His freedom. Take her to the Jesus church and she will be healed."

Although the mother-in-law hated the church, yet for the sake of having her daughter-in-law able to work again she did as the sorceress advised. The Christians prayed for her and she was healed and for ten months has been attending church regularly.

While we rejoice in all these encouragements at the same time our hearts go out in involuntary sympathy to our Korean Christians in their hopeless temporal condition from which even the future seems to offer no escape and we long to bring them some relief. Surely there can be no better way than for us to wait upon God in their behalf that He may renew their strength so that they may walk and not faint under the burden and heat of these trying days and that out of their temporal privation and distress He may lift them up on eagles' wings into a burning devotion and evangelistic fire which will once more sweep thousands into the kingdom of Christ.

October 12, 1925. Miss Clara M. Hedberg, R.N., organized the Hospital's School of Nursing with the valuable assistance of Kim Tuk Su, the business manager of the hospital, and Son In Sik, M.D. was head of the Medical Department. A Korean doctor taught anatomy and bacteriology and her language teacher, Kim Tuk Bai, gives them arithmetic twice a week.

"Taiku, Korea  
"October 30, 1926

"Dear Dr. Woodcock:

"On Monday, October 11th, I was scheduled to leave for a two weeks' trip in the countryside, but the laws of Bruenslair are against starting on a long trip on Monday because of the difficulty of getting things like bread for two weeks, etc., ready on Monday A.M. Furthermore, there was a unique opportunity to see some worthwhile archaeology. The Swedish Crown Prince had come through Taiku and been taken over to Kyeng Ju to view the old historic remains of Korea--a past glory in the royal tombs, ancient temples, pagodas and monuments and rare treasures in the museum there, consisting of gold crowns, bracelets, earrings, rice bowls, marvelous jade flutes and ornaments, great stone coffins, suits of mail, relics of the stone ages, the great bronze bell, etc.

"These had been seen but the Japanese had unearthed a royal tomb, whose origin was not known. In fact, originally, it was not supposed to be a royal tomb. But this one was opened for the sake of the Crown Prince of Sweden who is an eminent archeologist. Two of our station workers, Miss Hedberg and Miss Bergman, just returned and their description made us all wild to go. I made up my mind that after thirty years here, it was up to me to know a bit more about the country. So I wired the country church that I'd be one day late and Dr. Fletcher and our family took other friends along and hiked out with Felix for Kyeng Ju. We arrived as scheduled and we were fortunate in finding everything in tact as it had been unearthed. The golden crown, earrings, bracelets and belt were all lying as they fell from the disintegrated body.

Pieces of green jade glass bowl were perfectly preserved, beside all manner of earthen ware vessels, a bronze tea pot, etc. Even a few pieces of the old coffin were still there and a Japanese was squatting along side, making a careful drawing of everything just as it was. . . . We had a fine day. We met the royal party returning to Taiku and had to drive to the side of the road and wait. The Japanese officials ordered the Korean villagers to hand sweep the entire seventy miles. They were still standing along the road with their brooms as they waved us good-bye. We got back about 10:00 P.M. and the next A.M. saw me and my country cook starting off for the country. Everything went well and I left Felix in the police station while I walked to the nearby churches. After a week I returned and while spending Saturday and Sunday took a terrible cold. I had preached for about fifteen minutes to a full church when I had to stop and move outside the door in order to reach the people standing in the yard for whom there was not room in the small room. Sunday I felt badly and Monday I realized that I must call it off and strike for home. A Christian . . . bus driver (he can only attend church Sunday nights) saw me walking over to the car and helped me a lot. There was a cold wind blowing but Felix's glass windows saved me from it and we reached home without accident. The doctor said it was diphtheria and pumped me full of serum. Two big doses sufficed, but one week later gave me the most excruciating suffering from hives all over my body. Two hypodermics of morphine only gave me an hour's rest and hypos of some other medicine (adrenalin) kept me from flying off the handle. But we are very thankful now that we are around. I say "we" as the strain of day and night nursing brought Mrs. Bruen down for a day or

EXCERPT FROM  
TAIKU STATION REPORT FOR 1927

John 17:21. That they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us; that the world may believe that thou hast sent me.

United in prayer for a common task, united in work to glorify God, united in hearts because we are His. Thus the work of Taiku Station has gone on through the year of 1926-1927. "One in Him" is our ideal. One in joys, for our joys have been many--with the coming of the two baby girls to our hearts, the celebration of two wedding anniversaries, one being the twenty-fifty with the Bruens, and the other the twentieth with the Blairs . . . and the establishment of another home in our midst by the Chamness family, who have been away the major part of their time in Seoul and in Andong for language study, surely our joys should be full. Then we have been one in sorrow for a dear little life, Barbara Chamness, was recently taken Home and such binds us closer together. One in sickness and health, for we all have some of the former and a great deal of the latter, for which we are thankful. However, all are thanking Him for a task and praying for guidance that it may be done to glorify Him, whose we are and whom we serve.

Conference with the Australian Presbyterians

The next event of entertaining and good fellowship came in March when at our invitation the Australian Presbyterian missionaries came to Taiku for a conference. We all were greatly blessed and some received new ideas and all new inspiration for the year.

Evangelistic Work  
A Bible Correspondence Course

Miss Switzer who has charge of the Bible correspondence course, the work of Dr. Swallen of Pyeng Yang, in this province reports that interest has increased very much since last year, for there are 542 enrolled and pastors and helpers are pushing it. The variety of people enrolled in it are interesting. A secondary wife, concubine, is a diligent student. She said that she hoped that she would get to heaven, but that she never would be able to receive baptism. There is hope that the Bible will work so in her heart that she will soon have the latter, and the assurance of the former. Also she found with others in her study taking the Bible course examinations, a portly old lady who has been a thorn in the flesh to the foreigners as well as the church which she attends. We hope that this study course may be a turning point in her life.

The Church Messenger

A new paper has come into our midst, "The Church Messenger," of which Mr. Adams has been the editor. It seems that it was started in an effort to fill a great need for keeping all of our churches well posted on the various activities of Presbytery and its allied institutions. It has proven quite a success.

Missions

The three year old Presbyterian Society had a very interesting meeting March 15th. Miss Bergman reports that there were about fifty

societies represented and ninety voting delegates. It must have been a satisfaction to find that, after all, the collections went over the amount pledged when all reports were in. Interesting lectures were given by Korean women on the condition of Koreans in Japan and "The Unfinished Task" in this Province. Yen 200 was pledged again for China, and they also hope to help support a Bible woman who works among the factories in Osaka, for so many Korean women and children are there.

Miss Switzer tells some interesting stories about the organization of Missionary societies, one of which is: The women of Santang wanted a missionary society, but not knowing the rules of organizing, they decided to wait for a visit from the missionary lady before beginning work. But a certain fear tugged at their hearts: suppose, after the society was started and meeting regularly, that they in their poverty and weakness, should not be able to maintain systematic contributions? So they decided while waiting to start a fund which should be the Lord's treasury in case evils day came and they could not give. So collections of grain were taken and before the red tape of organization had been completed there was a hoard for God's service. May He richly bless those who in their deep poverty have given to Him.

#### Classes

Among other things Miss Kinsler tells of interesting classes and incidents and one especially interesting incident was the ceremony of removing a spirit basket from a home in which the mother has become a Christian. This particular basket had been an heirloom, coming to the father's home forty years ago. Out of the basket they took two rolls of material, one of silk and one of grass linen and a few copper coins.



The woman was afraid her husband would be very angry but she reported that he was not angry but said it was very well that the spirit basket was gone.

#### Southeast and East District

In February Mr. McFarland installed Pastor Kim Pueng Ho as assistant pastor in the Chung Do Pung Kak church and over six nearby churches. Ever since Pastor Kim has been his associate in Chung Do county, the churches have greatly improved and made steady progress. He is considered a most earnest Pastor. Mr. McFarland has three native pastors all on native support, associated with him, and six helpers, five of whom are expecting to enter the ministry. He hopes and plans to have only ordained pastors in the field in a few years.

#### Medical Work

As one reads the personal reports of our medical workers they cannot but be deeply impressed with the large burden of work that they are carrying, and though there are overweights of joy in their service of healing and of leading lives through physical healing to the Great Physician of souls, nevertheless there are trials to be met with that are testing in the extreme.

The three Korean doctors Dr. Son In Sik, head of the Medical Department and Dr. Y. S. Kim, head of the Eye, Ear, Nose and Throat Department are assisting well in the medical work, and young Dr. Kim Chai Myeng is now head of the Surgical Department and a very skillful surgeon.

has been in charge. . . . Miss Bergman has served as Dean and has been Mother and everything else to the girls, caring for their intellectual, moral, religious, and social life.

#### Teachers in the Academy

. During the past year there have been seven teachers in the school aside from the missionaries. Of this number two are Japanese, a man and a woman, and five are Koreans, three men and two women. Altogether seven missionaries have been giving time to the regular program of the school, Miss Bergman being the only one who gave full time. Mrs. J. M. Jean Henderson carried regular hours in English and music. Mrs. McFarland taught a full schedule as superintendent of the Home Economics Department. Mrs. Lyon has done fine work as superintendent of the Work Department. Mrs. Hoyt taught vocal music and Mrs. H. H. Henderson the piano.

#### Appreciation

At the end of this Spring term Mrs. J. M. Henderson, mother of Rev. H. H. Henderson, returns to America for a while. Her work during the year in both English and music has been marked by enthusiasm and efficiency, and she has won the hearts of the girls and will be greatly missed. She has given her Sunday mornings to carrying on most enthusiastically the English Bible Class established by Miss Field for students from non-Christian schools.

#### Kindergarten Course

At the suggestion of the Presbytery, sometime ago a kindergarten

training course was put in the school. Under the charge of Miss Choi Chunkok, who is a most vigorous and efficient teacher, the seven students who are taking her course are finding it no child's play and that they have to work hard.

#### They Shall Share Alike

In I Samuel 30:24 is the promise: "As his part is that goeth down into the battle so shall his part be that tarrieth by the stuff." Thus judging from the reports of the home makers in our station they have been tarrying by the stuff in an acceptable manner, caring for the home, teaching the children, helping in schools and nurses' training school, and teaching in the Bible Institutes and Bible classes. Whatever their hands have found to do they have done, willingly and joyfully, tarrying by the stuff while their husbands went forth to battle in His cause.

#### In Conclusion

Praying for vision, wisdom and courage, following Jesus Christ our Shepherd, we hope in the future to accomplish more for Him by His power in this work to which He has assigned us.

Submitted by Taiku Station  
June 23, 1927

We would not often have winters cold enough to freeze over the pond at Egg Hill, but in late January 1927, it was frozen enough for skaters to be out. One Saturday afternoon late in January the Bruens went out to skate and Mrs. Bruen fell and broke her arm. Dr. Hoyt set

it and put it in a cast. That night Dr. Hoyt had an attack of appendicitis that was thought to require an emergency operation. The appendix had not ruptured and Dr. Hoyt recovered in good time. Dr. Hoyt diagnosed and treated appendicitis and gastric ulcers among the Koreans and taught Dr. Kim Chai Myung, the Korean surgeon, the operating procedure in these cases. During this same week-end one of the missionary children had an accidental eye injury.

REPORT OF THE MEN'S BIBLE INSTITUTE  
TAIKU  
1927-1928

When Dr. Erdman was still principal of our Men's Bible Institute he recognized that the course was overcrowded.

With Mr. Edward Adams, son of Dr. Adams, coming new to the task of principal, he felt it unwise to undertake any drastic changes until convinced by experience that such would be helpful. Then came his furlough, and as I was only temporarily acting as principal, it was not wise for me to make any change in the course. It therefore still remains to be taken up by Mr. Adams after his return this Fall. . . .

Our institution should be a vital link in developing future leaders for the church.

This Annual Meeting will take up the work of the Bible Institutes of the country and we hope for some helpful suggestions from the Evangelistic Conference. We are also hoping for some constructive ideas from Mr. Adams from his year of study at home.

Instead of the usual one month each in the Fall and Spring we ran the two months consecutively. Thirty-one were enrolled in the first term and 18 in the second. The small enrollment was a great disappointment. Dr. Cyril Ross, from Syenchun, very kindly came to meet our emergency last Fall and we all enjoyed having him with us. His chapel talks and his exposition of the Scripture at our foreign services were most helpful and were much appreciated.

The two Korean pastors from the country each gave a month on half pay. Mr. Blair and I each taught through the two months.

At the end of the first term three had completed the course and

we held graduation exercises. One was a man from Andong. There were also two who came from the Southern province, one only staying through the two terms.

We need much more in the way of equipment, such as charts, maps, lantern and slides, etc.

We hope Mr. Adams and Miss Switzer may secure such while at home on furlough and that this will help to give new interest.

Mr. Yi Sung Nak is being helped through the seminary and will become our first full-fledged Korean member of the faculty.

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Respectfully submitted,

Henry M. Bruen.

1928

Presbytery opened on December 27th and we had a very happy session. My old co-pastor who went off in the church independent movement five years ago was received back and enrolled again as a member of our presbytery. This was a great joy and satisfaction to us all but especially to me as I had received him at the beginning into the church and had promoted him step by step until he had become associated with me in one of the city churches. I had the further pleasure of taking him out to spend a month under the auspices and upon the request and support of one of my local country church missionary societies, to start a new church in a village where they have already secured a good foothold. Mrs. Bruen and I drove him out yesterday.

Felix is still proving a most valuable aid in our work. In fact I don't know how we could get along without him. H.M.B.

Excerpt from

REPORT OF THE SPECIAL EVANGELISTIC WORK  
CARRIED ON UNDER THE ADAMS FUND  
1928-1929

Due to rapidly decreasing funds and the lack of additional gifts for this work, the trustees presented a new plan to the two stations, Andong and Taiku, for the continuance of this work in the new fiscal year. In essence it was to divide the remaining funds between the two stations upon a certain ratio, and that the two Bible Institutes take over the money under certain conditions to be used in very much the same way as before, but with the purpose of stimulating this type of work in and through the Bible Institutes. . . .

The sum turned over to Andong will enable them to maintain one full-time evangelist, with perhaps the occasional employment of a Bible woman. The sum entrusted the Taiku Bible Institute will enable them to continue the evangelistic work among the students, which at the present time means the employment of one half-time man and two half-time women.

Thus, what has been known as the "Special Evangelistic Work under the Adams Fund" is virtually going out of existence. The trusteeship will be retained due to certain conditions attached to the money being turned over to the Bible Institutes. Though as a name and organization this work is virtually ceasing, in the lives of the churches organized and in the lives of the hundreds and thousands won to Christ, the work will continue on down through eternity. There is no



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way of checking up on the actual number of souls saved, or the inspiration that the enthusiasm and stimulus of this work has been, not only on many weak churches and discouraged church leaders, but upon us missionaries likewise. The mere administering of these funds and supervising the workers has filled us with new evangelistic zeal.

Respectfully submitted,

(Signed) EDWARD ADAMS

ANNUAL REPORT OF TAIKU STATION  
1929-1930

THE TAIKU TASK

The task before Taiku Station is the evangelization of the million and a half people in this district assigned to us by the Mission. During the past ten years the population has increased a quarter of a million and, though the number of adherents has been doubled, the net increase has been but 10,000 souls. In other words, the population is increasing at the rate of 25,000 per year while the church is gaining but 1,000 a year. When will we ever catch up! Yet on the other hand, the whole district is wide open to the preaching of the Gospel. There is hardly a village but where a church could be planted and developed if only a missionary would go and spend a few months preaching there. Churches have been planted in about 300 different places and the fostering of these little groups is no small task. Take out thirty of the larger groups and the churches all average but twenty five members. If there were a well-trained leader for each group, small as they are, they would grow and do well. But only a small percentage have such leaders. The burden of a dense population as yet unsaved and the care of numerous small groups whose members are still "babes in Christ," such is our task.

The Evangelistic Work

All the work of the station is evangelistic in its purpose but for want of a better term that part of the work which is devoted

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entirely to preaching and the care of the churches is referred to as "evangelistic work" in contrast with the educational and medical departments. The Taiku field has been divided into eight districts, each of which offers a full time job for an evangelistic missionary. However, during the past year there were but three such men on the field and they were compelled to carry the work in the best way they could.

Rev. H. M. Bruen. In addition to the carrying of responsibility as a member of the Mission Executive Committee and acting as superintendent of the City Night Mission, Mr. Bruen has had the ecclesiastical oversight of three itinerating districts; namely, the west, the southwest and the northwest. General supervision only could be given to the northwest district which is the field assigned to Mr. H. E. Blair, now on furlough. But all the churches in the other two fields were visited during the year. During a visit to a church, examinations for baptism and catechumenate are held, cases for discipline examined and the rites of baptism and the Lord's Supper administered. Aside <sup>from</sup> this, one or two preaching services are held and as much calling on the sick and delinquent and preaching among the unsaved is included as possible. A day, or perhaps two days, are spent in each church as a rule on the fall and spring itinerary. There should be much more time given to each church but when one man is doing the work of three this is impossible. Mr. Bruen makes out a calendar on a large sheet of heavy paper and on this every day in the year is accounted for.

Rev. O. V. Chamness. Mr. Chamness has carried throughout the year the missionary responsibility for the large district on the east

coast and the general supervision of the southeast district. In addition to this he has acted as superintendent of the colporteurs during the year.

Mr. Chamness reports: "The fall itineration was given over to two Bible Classes and visiting twenty-five churches. In the spring thirty churches were visited. In Helper Sohn's district the regular itineration schedule was changed so that two or three days were spent in each church, visiting, teaching and preaching. At Kampo, the church, which was weak for so long, is now growing. Sixty are gathering to worship each Sunday and they have pledged 218 Yen for a new building. A day and an evening were spent in preaching in Chun Chon, a village two miles from Kampo. Here we swept out an unused building formerly used by a young men's association. There was no one to give us permission to use the building so we left the door nailed up and used a hole in the wall for entrance. In the evening over 500 gathered and filled the building to capacity. The Christian young men from Fish Day village came. One of them preached and the others gave special music. The slides of the life of Christ were shown and the results of this service have been encouraging. The elders of the village apologized for not helping us put the building in better condition for the night's service and have offered to give us the building and ground if we can establish a church there. They have asked for someone to come and teach them the new doctrine. Three of the men are attending the church at Kampo."

Colporteurs. In November Mr. Thomas Hobbs and Mr. Yan Ik Kwan of the British and Foreign Bible Society helped us in a two weeks colporteur campaign. One week was spent in Taiku City and one week in

Sangju and Kimchun. The churches cooperated, sending with each colporteur a man and a woman to preach and give out tracts. Evening services were held in the churches to which people were invited. Five hundred new names were given at the night meetings as new believers. Twelve thousand tracts were distributed and 5,000 copies of the Gospel were sold. During the last year sales were made to 25,000 people.

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Rev. Edward Adams. In addition to acting as principal of the Taiku Bible Institute and also to giving considerable time to the Religious Education problems of the Presbytery and station, Mr. Adams has carried ecclestical responsibility in what are known as the north and northeast districts. When Bible Institute was in session Mr. Adams made all day Sunday trips out to his churches and in the fall and spring he made regular itinerating trips, going out for two weeks or so at a time.

A year ago the Presbytery set in motion a special campaign for the year which they called the Doubling Campaign. A five-fold purpose was proposed: (1) Double the number of Sunday School students. (2) Double the number keeping family prayers. (3) Double individual Bible study. (4) Double church attendance through personal work. (5) Double consecrated and regular giving. It takes but simple figuring to discover that if each Christian would win one soul for Christ each year, this doubling the church annually, in just seven years, every man, woman, and child in the field would be a Christian.

Mr. Adams Reports: "The Doubling Campaign this year has been a great blessing. I cannot report that ALL the churches under my

immediate care have carried out the campaign successfully for the churches assigned to me were the weakest in the two districts and the hardest to arouse to anything like enthusiasm. But most of my churches have heeded the challenge to a certain degree and have been correspondingly blessed. Among some of the larger churches in my general territory but under native pastor's care, there has been a general pouring out of God's blessing and power. In one church alone of about thirty attendance the number has recently been more than tripled. Many others have been doubled.

Mr. Hunt of Chairyung was able to come down and give us a month for some special evangelistic campaigning. He visited the Koon-wee group. For years the churches in this group have been shining examples of weak, unprogressive churches. It looks as though Mr. Hunt has been able to break their deadly lethargy and start the ball rolling toward a better condition."

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Taiku City Churches. . . . The West Church with its new brick building and large congregation has made special evangelistic efforts during the year with the result that 150 new believers have been added to their number since last September. The South Church is in the process of building a new brick building. Many church members have given far more than they should, some even mortgaging their homes and going into debt to pay their pledges. Even at that the building fund is 3,000 Yen short of what is needed and the pastor and church officers are exceedingly burdened because of this deficit. The Central Church is calling a new pastor and has a plan for building a new place of worship

on a site that is better located. The prospects are bright for them. The North Church has a good evangelist in charge and is making steady progress.

Taiku Bible Institute, Rev. E. Adams, Principal. The craze of this generation seems to be to break records and we seem to have caught the spirit, for this year is the "first" for us on several counts. It is the first year that the Women's and Men's work of the Bible Institute have been reported together in the Bible Institute report as one institution; it is the first year that a Farmers' School separate from the Bible Institute is being reported, it is the first year that the Student Evangelistic work is being reported as a part of the Bible Institute; and it is the first year that the Church Monthly is being reported as an organ of the school.

Probably the most noteworthy achievement of the year is the coordination of all these activities under a Board of Directors. Half of the directors are Koreans and half are missionaries. One third are women. This Board has final authority to appoint all officers. The financial support still rests largely with the missionaries, except for tuitions and the free service of some of the local pastors.

Meeting of Presbytery. Presbytery met for five days in the Bible Institute building at New Year's time. The members of Presbytery numbered thirty pastors and 110 elders, representing sixty-eight churches.

Student Evangelistic Work. A student evangelistic worker has been employed half-time for work among boys in government schools. . . . There has also been a worker who has given half of her time to work

among government school girls.

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The Church Paper. A church paper has been sent out monthly under the auspices of the Bible Institute. This paper is to fill three needs of the 450 churches in the Taiku and Andong presbyteries. These churches need to be kept posted on the church's many activities such as Sunday School Work, Home and Foreign Missions, the progress of the Boys' and Girls' Academies and the dates for the various Bible Classes and Institutes. They need to be stimulated to a more thorough study of God's Word and to a greater zeal in preaching to their heathen neighbors and to holier living. These churches, many of them weak and all surrounded by heathenism, all need a sense of oneness with the great church of Jesus Christ throughout the world, a sense of the Church's program and their own share in it. We feel that this church newspaper helps to meet these needs.

Work for Women

In this large territory the Mission has decided that four evangelistic single women are necessary to carry on the work. We rejoiced but a little over a year ago that we had three such workers on our Taiku staff but in the meantime the death of Miss Switzer and the detention of Miss Kinsler in the homeland have reduced our force so that during the year Miss Bergman has been working alone where four workers ought to be. Women's work consists of the Women's Department of the Bible Institute, the Women's General Class, superintending the corps of Bible women, conducting classes in the country churches and supervision



of the women's preaching societies and preaching among the unsaved.

Women's General Class. On account of the famine throughout our district and also the downpour of rain the first day of the class we were agreeably surprised at the large number in attendance at the class. The enrollment of five hundred exceeded that of past years.

Pastor Im from North Pyeng Yang province, who a few years ago went to America as a representative of the Korean church was the special speaker of the class. He is a man of power in prayer. The daybreak prayer meetings held at 5 o'clock were well attended by about 600 women.

The last day of the class fifteen elderly women were graduated having studied fifteen years.

Women's Presbyterial Society. The big day of the Women's General Class is the day given over to the North Kyung Sung Presbyterial Society. It is encouraging to see the Korean women growing in leadership and also in regard to the use of time. Only one speaker had the bell rung on her.

The delegate to the General Assembly reported progress in the organization of the Women's Board of Missions.

The Presbyterial fell short 110 Yen on their pledge of 200 Yen because of the famine conditions in our district.

We are grateful to Mrs. Fletcher for taking over the work of preparing the program sent out to the societies each month.

Women's Department of the Bible Institute. The Women's Department of the Bible Institute had 71 in attendance this year. We are grateful for the increase over last year especially when we realize

the severe famine that has prevailed in this district the last two years.

Forty-six of the students live in the dormitory. The rooms are inspected and rewarded for tidiness. Every evening before the study period a short devotional service is led by one of the students. On Sundays the pupils go to the city churches and also to the churches within a radius of four miles from the city, teaching in the Sunday Schools. After Sunday School some go preaching with the older women of the church. On Sunday evening about 6 o'clock they return telling of what the Lord hath wrought. Their joy makes me think of the return of the seventy disciples long ago.

One evening a week a group of twenty go to the City Night Mission and conduct the service.

We are looking forward to the time when the Women's Building will be erected. This building has been made possible by the generous bequest of Miss Switzer.

Country Classes. All of Miss Bergman's country classes cannot be described here but we quote some from her report.

Oak San Class. When the fields were looking as if there would be a good harvest, this class was asked for but in the meantime the crops had failed and they were not in a mind to have the class, but the helper insisted that it should be held. The women's hearts seemed hard and cold. They would rather be at their work than studying. This coldness was broken up at the daybreak prayer meeting of the third day. The Holy Spirit took the Word and actually melted hearts, the prayers started could not be finished. They all with one accord cried out to the Lord

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confessing their sins. The next day while we were studying the Word the spirit of prayer came down upon us and we all fell to our knees and prayed for an hour. A women's missionary society was started and the collection taken consisted of two basins of grain and a few pennies.

Chin Kunne. There are two or three weeks in the fall when the Korean women are busy with harvesting and making their winter pickle. During this time my Bible woman and I went to spend a week in a heathen village. The Magistrate secured for our meetings a large tile roof building which was used by the village for ancestral worship.

In one of the homes of this village we met an old stooped-over woman who had been a Buddhist for the past thirty years. This woman, Mrs. Chung, was seventy years of age. She had had a dream previous to our coming to the village which seemed to have prepared her for the reception of our message. In the evening an evangelistic meeting was held with about 100 men and women seated on the floor and about the same number of men and boys standing in the court yard, most of them listening to the Gospel message for the first time. It was a joy to have the privilege of telling it to them.

On Sunday, our last day in the village, we had a very happy experience. Fifteen of the new believers went with us five miles to the nearest church for the morning and afternoon services. Stooped-over Mrs. Chung, with an umbrella for a cane, led the procession. I do not know when I have seen a happier group of women than those new born babes in Christ on their way to the house of God for the first time.

Three months later we held a class seven miles from this village of Chin Kunne. The second day of the class we were surprised by

a woman coming in from there. During our week in Chin Kunne she had been the most forlorn, dirty, and ignorant woman to be seen there. But the transformation had taken place. Her clothes were spotlessly white and better than that, her heart had been washed in the Blood of the Lamb. Hope and joy were manifested in her face. When she greeted us she said, "Oh, I am so happy in the Lord. He has died for me and I am willing to die for Him."

The third day of this class Mrs. Chung also came. She arrived almost exhausted having walked seven miles over two mountain passes. She, too, was full of joy in the Lord. She was so overflowing that several times in the meetings she could not help but stand up and tell of her joy.

Syunghodong Class. Never before have I seen a class so well prepared for failure as in the case of this class. The devil had his sentinels here and there among the so-called Christians. The women's minds were filled with murmuring. "This is a famine year and we have nothing to set before the Bible woman. We are all too busy. Let's call the class off."

After we arrived it was not long before we sensed the situation and went to prayer. When supper was brought in that first evening I could not eat. I realized as never before what real prayer and fasting is. My Bible woman received a new vision of His power and a message for the evening meeting. The first day only ten attended. Each day the number was increased until there were over eighty. Day by day the devil's sentinels were overcome. During the testimony meeting the last day of the class the wife of one of the elders of the church

said to me, "Before you arrived I was very much opposed to having the class and wasting a week from my busy homemaking. I did not want to be disturbed. I had no interest in prayer or Bible study. They had become a form and a bore to me. I decided that I was not going to attend the class but on Sunday after church services where I was taught about my inheritance in Christ, the Lord spoke to my icy heart and I became interested. During the last three days a miracle has been performed in my heart. The Bible has become a new book to me and I love to talk to the Lord. I find myself talking to Him the first thing in the morning and also as I walk to and fro from the class. My unbelieving cousin visited us yesterday and as I was bubbling over with the joy of the Lord I told him about it and he accepted the Lord and now I will have one star in my crown."

In another country class I noticed that each morning as I went to the hills for my devotions that a tense, weird, haggard looking woman was always watching me. After two days she asked the Bible woman to come to her house. This tired looking woman whose name was Mrs. Syung said, "I have been under the power of the devil for the last fifteen years. During all this time every night, just after midnight, I have offered sacrifice according to the dictates of the evil spirits, and when I have failed to obey to the minutest detail it was not accepted and I was ordered to offer it again. I am sick and tired of this life. I have watched you during these last two days and I believe that the God you are preaching about has the power to set me free. Please do something for me." After prayer and Bible reading she asked us to destroy the little candles and the little table and a brass bowl filled

with the incense offered. Again prayer was offered and Mrs. Syung said that she knew the prayer had been answered. I have heard from Mr. Bruen that this woman has recently been received as a catechumen."

Work of the Married Women Missionaries in Taiku City. Most of the married women in the station go out and visit in homes of the city. Each takes with her a Bible woman and calls from home to home. Once in a while there are rebuffs but as a rule they are well received and given eager audience, although it usually requires repeated visits before a new believer is securely tied up to the church. Of course, there are many times when the missionary is royally welcomed although the Korean hostess does not make any profession of belief. In these cases we can only pray that the seed sown will bear fruit in God's own time. Aside from calling in the homes and aside from home duties, which are not small where there are children to be taught and many guests to be entertained, each married woman has made other contributions to the year's work. Mrs. Bruen taught in the Women's General Class and has taught English and Music throughout the year. Mrs. Fletcher taught in the Women's General Class and has given regular hours to the Baby Clinic. Mrs. Henderson has taught music several afternoons a week. Mrs. Adams taught in the Women's General Class and has been busy in connection with the Baby Clinic. Mrs. Chamness has worked in the Baby Clinic and has helped in a Sunday School conducted in the Bible Institute for girls from heathen homes. Mrs. Lyon was on furlough.

The Educational Work

Faculty. In an effort to bring the school up to the standards

set by the government two full time and several part time teachers were released at the end of the last school year and three women teachers, each carrying a government license for teaching, were engaged. This gives the school a fully qualified faculty under the supervision of a capable head teacher, Mr Yoon Chang Suk.

Students. The enrollment this spring is seventy-four, a slight increase over last year's record. This is encouraging in face of the pitiable financial conditions due to two successive years of drought.

Daybreak prayer meeting is attended each Sunday morning by all the girls in the dormitory. Sunday afternoon meetings, about once a month after the regular church services and under the auspices of the Y.W.C.A. have been enjoyed by both city and dormitory girls. Easter Sunday and Mother's Day programs were particularly impressive. A children's Sunday School held in the chapel attracts fifty children whose parents would not send them to church. With the advice and assistance of two teachers the students have entire charge. Their aim is to make it a model Sunday School. Only those over five are admitted and no babies on backs are allowed. Perhaps the cradle roll can be established later.

A girl whose family were staunch Buddhists entered the school last year. She very soon decided to become a follower of Christ. Recently she has been the means of leading her parents, brothers and sisters into the faith. Another student whose home is in north Korea lives with a non-Christian aunt here in Taiku. In spite of opposition she has persisted in attending church and Bible Classes and was recently

baptized. She has tried every available means to lead her aunt to accept Christ.

Graduates. We are frequently cheered by the news of graduates who are meeting life's difficulties with brave hearts and earnest faith. Many of them are struggling with poverty but rearing their children in the fear of the Lord and happy in their task. Others have been true to the Lord while bearing bitter persecution from unbelieving mothers-in-law or backslidden husbands. One of those who shows marks of cruel treatment said, "Whether I live or die it matters not, I put my trust in God alone." Our missionary graduate is on furlough from China. She is on fire for God and happy in the field to which she and her husband have been called in spite of bandits, famine and pestilence. Bible women in country districts, teachers in obscure little church schools, students in college are loyally representing the school of "Clear Faith." May they ever be true and may the school have an ever increasing influence while holding forth the ideal expressed in its name "Sin Myung"--"Clear Faith."

Keisung Academy. Mr. H. H. Henderson-Principal.

The Keisung Academy is our secondary school for boys. The school has contributed much to the training of Christian workers and is the only school above primary grade that offers Christian education of any kind to the boys in this large province of over 2,000,000 people. The past year gave many reasons for thanksgiving though many difficulties remain to be solved.

The faculty is doing good teamwork under the leadership of a strong dean, Mr. Ryang. We have seven Korean teachers and three



Japanese besides Elder Suh, a Korean scholar in the Chinese characters who has been teaching in the Sin Myung Academy for ten years and is now giving half time to us. All courses except Korean composition are taught in the Japanese language. For years we have had a Korean pastor as teacher of the Bible courses. Just now the principal and the dean are sharing the burden of the Bible teaching but just as soon as possible we want to put in a man who has educational qualities equal to those of any other teacher and who will give his full time as Bible teacher and student pastor. It is necessary to put that much emphasis on the religious instruction in the school if we are to keep the spiritual standards and the educational standards on an equally high level.

#### The Medical Work

Dr. Fletcher returned from furlough to take up the superintendency of three hospitals, the Presbyterian hospital here in Taiku, the Leper Hospital a mile and a half outside the city and the Mission Hospital in Andong, sixty miles to the north. Only general oversight was given the Andong Hospital yet serious problems made a number of visits necessary and took considerable time. This report will deal largely with the Presbyterian Hospital here in Taiku.

#### Presbyterian Hospital.

Motive. In Korea there is an unlimited opportunity for Hospital and Public Health Service. We are trying to put more emphasis on these two phases of our work. Witness the Baby Welfare Clinic recently established and the erection of a new Inpatient Department.

However, it is our constant prayer and aim that we and all who share in this work may be used to bring the thousands of patients who come under our care to know that "All men have sinned and come short of the Glory of God," that out of Christ there is no salvation, and that by simple faith in Him as the Son of God we have eternal life through the merits of His blood shed upon the Cross. We realize that often we fail in our duty in proclaiming this message but it is our profound conviction that this is the only real motive and the only justification for the Mission Hospital today.

Appreciation of Korean Associates. It is with deep satisfaction and a feeling of great gratitude to our Korean associates that we make this report this year. During our furlough Dr. Hoyt was also absent on health leave and the full financial and medical responsibility of the hospital fell upon the Koreans. A very decided handicap was the drought which followed two years in succession in this district. Despite the financial problem caused by the drought our Korean associates carried on the work of caring for the sick and preaching the Gospel to patients without interruption. The honesty of their regime, the harmony with which they worked together, and the care exercised in protection of hospital property and equipment has been a great source of satisfaction to us. We are extremely grateful for efficient and reliable associates and assistants.

Baby Welfare Clinic. "And a little child shall lead them." These were the words of the Prophet, spoken regarding the future Davidic kingdom but do we not all agree that they apply equally to every kingdom for the child of today is the man of tomorrow. How important,

therefore, that children shall grow up healthy and strong.

Our long cherished dream for a Baby Clinic was realized a few months ago. It became possible when a Korean doctor and nurse Miss Lee Young Soon and Dr. Son Ik Sik had been specially prepared for this work. Our first graduate nurse, Lee Young Soon, had been sent by Miss Hedberg to Kyung Ju Baby Welfare Clinic for a three months' course conducted by Miss Maren P. Bording, a Methodist Missionary nurse. After this, Miss Soon spent three months at the East Gate Methodist Women's Hospital in Seoul conducted by Miss Elizabeth Roberts. Lee Young Soon, who had been working in the mission hospital in Andong after she had completed her training, was brought to Taiku to start the Baby Clinic with the assistance of Mrs. Sue Comstock Adams, R.N. Mrs. Chamness helped to weigh the children and gave a helping hand to strap the babies to the backs of the mothers or sisters. The baby was placed about the middle of the person's back and fastened on with a couple of broad unbleached muslin strips which are tied in front of the mother. She bends forward a trifle as she walks and the baby with arms free, and able to turn its head as it likes, is comfortable and happy. The missionaries contributed milk to the Baby Welfare Clinic. Korean mothers were taught how to make soybean milk. Our former dispensary building, vacated when we entered the new Outpatient Department, affords an ideal place. We have a waiting room, two examination rooms, a milk kitchen and an office. We still have room for further development and prenatal and other work are being planned for the near future.

To date 150 babies are registered. They are divided according to age. Those under six months are seen every week, those between six

and twelve months every two weeks, and those one year and over once a month. While the Milk Station is open every morning the Clinic is conducted every Tuesday and Friday mornings from 10:30 to 12:30.

Child No. 127 will serve to illustrate one phase of our work in the Clinic. The father is a laborer and frequently without work. The mother works in a factory. She starts to work before the electric lights are turned off in the morning and returns after they are turned on in the evening, all daylight hours being spent in the factory. Her salary is 15 Yen a month. The grandmother and a brother and sister live in the same room. In other words, five people besides the baby sleep in a space nine by nine feet in area. Under such circumstances two children, born to this union, died--one at nine months with pneumonia, the other at six months with dysentery. Our little patient at six months was very undernourished when brought to the Clinic by the grandmother. Under supplemental feeding and instructions given to the grandmother the baby is doing nicely.

New Hospital Building. Fourteen years ago . . . the first plan for the new hospital building was drawn. You can hardly imagine the satisfaction and joy that we experience as these plans become visible in brick and mortar.

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Nurses' Training School. Because of the efficient organization established by Miss Hedberg, the work of the department during her furlough absence has been carried on successfully by Miss Han Hai Ryun from Pyeng Yang Christian Hospital assisted by Mrs. E. Adams. The members of the faculty cooperated very faithfully and instruction was

given regularly according to the prescribed course. . In the absence of Miss Hedberg, on furlough, the faculty selected an Executive Committee of four to which all routine matters were referred with power to act.

During the year two nurses were graduated, this being the third graduating class. One of the graduates remains with us while the other returns to her home in the Australian Mission.

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The Leper Hospital. Four hundred lepers are clothed and fed and given first class medical care in a well equipped plant erected and financed by the Mission to Lepers. Improvement in the medicine and in treating leprosy has made it possible to change the nature of the institution from that of an asylum to a hospital from which people are sent out cured for all practical purposes. Dr. Fletcher has a plan also for ten treatment stations out through the province. There has been difficulty in securing permission for these but where they are established there is good reason to hope that the spread of leprosy will be checked and one can even look forward to the time when the terrible curse will be wiped out of this territory. Leprosy could not be completely cured, but it could be arrested if treatment was started early enough. The Koreans knew if they had leprosy, but they concealed it as long as possible, because they would be ostracized. These treatment stations were not labeled as leprosy clinics. They were just general medical clinics to which anyone could go, and in that way the leper patients could be given injections of Chaumoogra oil without the village people becoming aware of the disease. The work at the Leper Hospital was carried on entirely by lepers themselves except for two

ANNUAL REPORT - TAIKU STATION - CHOSEN MISSION  
1931-1932

The supreme aim of Taiku Station "is to make the Lord Jesus Christ known" to all the people of our district "as their Divine Savior and to persuade them to become His disciples;" to gather these disciples into churches and help train them in Christian character and service; to help educate the young, that leaders may be provided, and to minister to the sick and needy that practical witness may be borne to the love of Christ and that thereby men may be led to faith in Him as Savior. Year after year, evangelists, educators, and medical workers alike build with this as the supreme aim. During the year past we have seen progress in accomplishing this purpose.

Taiku Station was opened thirty-three years ago . . . . The saving power of Christ would seem to have been more lavishly bestowed upon the poor and oppressed Koreans of our territory. One or two other stations of our Mission have gone far beyond us but we praise God for the wonderful Church He is building up in Taiku. . . . The Church has become a power in the community. Gospel bells ring out with cheerful prominence all over the district, Christian teaching, and customs are becoming known and respected and are bearing strong influence on the thought and conduct of the community. Those who pass by usually do not criticize but say they regret that they are so bound by poverty that they cannot come and join us, too.

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Elder Choy Chong Chul, of the Taiku South Church, is by profession a public scribe. Year by year his interest in the Bible has deepened.

He has a wonderful memory and a talent as a Bible teacher. For several years running, he has been teaching the Bible from Genesis to Revelation night after night in the Church Night School. He has been deluged with calls to come and teach in country Bible classes. Of recent years the Union of Sessions of the city would have no one else but Elder Choy for teacher of all the city Sunday School teachers in the big Saturday afternoon class in the Bible Institute. Wherever it is announced that Elder Choy is to teach the Bible he draws a crowd. His heart is in his Bible work more than in his profession. He says his great longing is to go some day to the Holy Land to see the places where the Master walked.

The prayer life of our Christians is a very important element in the church. For beyond the habit in western churches, great prayer meetings continue. Midweek prayer meetings continue strong. Early daybreak prayer meetings, so peculiar to the Korean Church, are the regular custom in most churches for long periods each year, especially in preparation for special church efforts in connection with Bible classes, revival meetings, or special church collections. No big church event is felt to be properly prepared for without at least a week of daybreak prayer meetings in advance. In many churches there are groups who slip into the churches before daylight throughout the year for an hour of prayer. Church officers go in groups to pray with the sick. Some leaders have gained influence and power as leaders because they are zealous in prayer and because they inspire others to pray. . . . It would be worthwhile for the Christian world to look in on the Korean Church at prayer and get an understanding of the new life God is creating here.

. . . Then more recently the South Church Yi Moonju, pastor also . . . advanced rapidly and put up their beautiful new two-story brick church home overlooking the city from the south. They have over 1,000 members. Then the new Central Church came to life and built an attractive two-story brick building on West Wall Street. . . . Chil Sung-jung group, north of the railroad, is raising money and drawing plans for a new church, too. But on top of all this progress, after eight and one-half years of litigation and exile the old First Church congregation has been restored to their old property and amid the congratulations of the whole Presbytery are planning if possible to build better than any of the others. It was a heart-breaking experience for all the churches of our Presbytery to have a rebel group occupying the old mother Church. Now that the Supreme Court has restored the property to the proper congregation, a burden has been taken from the hearts of all the faithful in the city and Province, and a new impulse to go forward is evident everywhere. What a joy it has been to see the great crowds flock back into the shabby building on the site where the first missionary home purchased by Mr. Baird in 1895 had stood during the big winter Bible classes for men and women. . . . We trust that in due time, they may succeed in erecting a church structure worthy of the place the old First Church has always held in this Province. What a joy that the Korean Christians are doing all this building themselves, a witness to the power of their faith and an assurance that they will prize these churches as their own when built.

. . . Mr. Chamness has begun rural reconstruction work along



three lines. "First, more intelligent Christian living; second, better farming; third, clearer understanding of how to secure and maintain better health." Together with other agricultural missionaries, institutes have been held all over the country in larger centers, including Taiku. Also eight local institutes were held by Mr. Chamness and assistants in country churches of our own district.

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. . . It is clear that with Sunday being used as a celebration day for all kinds of athletics and public functions and with the public schools using Sabbath for examinations and various school functions, there can be no let down on the Sabbath if the Korean people would save its spiritual life.

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The Japanese army invaded Manchuria, and in the ensuing violence and tumult created chaos, at which time Mr. Lloyd Henderson, who was traveling by springless, horsedrawn cart to the railroad station, was assassinated in Manchuria, where they had been working since 1921 in Sinpin Station--or Hing King, as it was called then.

In the Fall of 1932 Mrs. Lloyd (Helen) Henderson was transferred to Taiku

Mrs. Harold Henderson included Helen's children, Dorothy and Laurence, when teaching her own children, so Helen Henderson could undertake a single woman's assignment for evangelistic work.

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Taiku, Korea  
September 26, 1933

Dear Dr. McAfee,

In the late Spring I received a letter from Harriette indicating that she was very anxious to come back to Korea. She had applied for a teaching job in her Alma Mater, the Pyeng Yang Foreign School, and also in the Seoul School, but the place she wished was not available.

Then in June came another letter, to which I cabled "Come." It seemed a long time before I heard again. Then a letter saying she was overjoyed at the cable and hoped to make the President Cleveland, Seattle, July 17th. I wrote to the steamer upon its arrival, advising her that I would plan to meet her in Fusan August 1st. Meantime, I had an engagement to lead a Bible conference at the Southern Presbyterian Mountain Summer resort in South Korea. By pushing this up one week I closed July 30th which left me one day to get to Fusan, 300 miles. As I had over 25 miles to go before catching a train I arose at 3:30 A.M. and went down the mountain (4,200 feet) and reached Fusan at 9:00 P.M. where I spent the night. Next A.M. I was up by 5:30 although the ferry steamer did not arrive till 7:30. I had no assurance that she would be there, and at first I could not see anyone that looked as if they belonged to me, but just when my heart was sinking, a little figure came out on deck and walked along the rail, and my heart sure jumped as the memory of other times that we had been waiting at that spot to send off or receive back our girls came back to me. How wonderful it was. Sure enough, it was she. . . . We spent two nights at home. Our dear girl was very brave, as I knew she would be. Of course we took some flowers

and went down to her mother's grave. As it was very hot we went to Sorai Beach and had a very happy 18 days there in our own little cottage. The Lyons of Taiku were occupying it, but they moved the children out on the porch and gave us two rooms and with the run of the big porch and with no bother about meals, etc., we had a fine time. Everyone was so kind and cordial to Harriette. Returning home, I left the next day for a retreat for our pastors and evangelists.

It was at a non-Christian "Yangban" (aristocratic) village about 30 miles out in the country beside a beautiful stream. I never heard of such a royal reception from such a community as they gave us. From the local village and district officials to the police, all outdid themselves to be courteous to us. They placed three large buildings at our disposal and every evening from 300 to 500 people gathered for an out-of-doors preaching service.

We hope some good seed was sown. Harriette accepted a teaching job in Pyeng Yang at her old Alma Mater. I accompanied her there.

I went from there on to the meeting of the Korean General Assembly at Syenchun where they have the largest percentage of Christians of any place in Korea, 50 percent Christians.

Out of a total 180 delegates there were about 25 foreign missionaries. I returned to Pyeng Yang and spent Sunday enjoying Harriette's company. On my way South, I stopped at Seoul and attended the meetings of the Federal Council of Protestant Missions. Upon reaching home I struck out into the country to cover some churches before the gathering of the All Korea Sunday School Quadrennial Convention which convenes today for one week. From the mayor down, the

city, and of course the Christians, are seeking to entertain the convention in proper shape. There will be some 25 foreign guests which we are entertaining in our homes. They expect some 2,000 or more delegates. I recently installed a Korean pastor over my largest country group. This is a great step in advance and I am much encouraged at the progress here. It will have a good influence over the 27 churches surrounding this large market town. On Wednesday evening I was asked to lead the weekly prayer meeting in the old First Church. For nearly ten years, you may recall, this property and the church upon it was in litigation in the courts. The loyal congregation finally won out and the property was restored to them. The building had no repairs made upon it for ten years and was much in disrepair. They concluded to rebuild and have struggled hard to put it over. The building is still incomplete, but it was a great job to meet with the people in their new church home. It is a fine brick structure with Sunday School rooms below. It will seat comfortably (on the floor) some 2,000 to 3,000 people. They have prayed and sacrificed to get it and still there remains a lot to do. I know of one woman who has made special contributions to the building fund four times and in addition gave a beautiful new pulpit with the request that her name not be mentioned. When the brick bell tower is put up the church will be very handsome. They have tried to make it a memorial of the first place of Protestant worship in the province.

As I stood up in the pulpit there flashed before my mind many another picture. I recalled that I was standing on the exact spot where my first night in Taiku had been spent. Furthermore, there were in the

audience before me Dr. Adams' helper, Kim Chai Su, who was the first ordained elder. . . . He became the first Protestant minister in Kyung Sung Province.

. . . Now there are two native presbyteries caring for some 500 churches. This makes the fourth brick church in the city, two of them with over 1,000 on their rolls.

My heart was overflowing with praise to God for His goodness and I recited in Korean the 100th and 103rd Psalms as the best expression of my praise.

I entertained at lunch today a young man that Mrs. Martha Scott Bruen had labored to teach English, as at that time he was planning to go to America. He graduated from our Academy, headed the Christian Education committee work in our presbytery, was on the faculty of our Bible Institute for several years during which time he completed his seminary course and was ordained. Then he went to Seoul as one of the head secretaries of the Sunday School Association for Korea, and from there was called as pastor of the Mukden City Korean Church. It is a city of more than 500,000 Chinese with 7,000 Koreans. He has a church of 1,200. Most of the farmers are from this part of Korea. He is a very wide awake young man and is trying to raise money to build a Bible Institute dormitory.

Last year we tried to put a small copy of the Life of Christ in every home in Korea and this was pretty well done, the distribution being made by the country churches. This year we are emphasizing family prayer and are seeking to establish it in every Christian household. We are also pushing the Bible correspondence course.

As 1934 will be our Jubilee celebration of the opening of Protestant missionary work in Korea, committees are at work preparing for a review of the fifty years' work. We are combining the mission celebration with the "forward movement" in our Korean church.

It would not be fair to close this little resumé of the last few months' doings without reference to two or three things.

We have all been bearing up the Board in our prayers and thoughts and appreciate the difficulties with which they are faced, not only through the universal economic depression but through the troubles in the home church. In the second place we wish you to know the very serious situation we are facing in our educational work program by reason of the shortage of funds. Our Boys' Academy has been cut 33 percent, and every item has been scrutinized and cut to the lowest figure. We have been given official recognition by the government as having its approval but we must maintain a certain staff and standard to keep it, and we are facing closing one or more of our Mission's academies next April and the decision must be arrived at this December when a conference is called for that purpose.

Nevertheless we have been greatly blessed during these past three years in having secured funds before the hard times struck us, so that we have added a new hospital, a new school building, and a new Women's Bible Institute dormitory.

As I write we are having a big Sunday School Convention. Yesterday there was a big open air service attended by some 5,000 followed by a Temperance parade of Sunday School flags and temperance tracts.

EXCERPTS FROM  
ANNUAL REPORT OF TAIKU STATION  
1933-1934

"'Through Jesus Christ our Lord' is not just a phrase in a prayer. It is a method, the best of all methods in a life." Taiku Station members offer this annual report with the full realization that only as we have allowed Jesus Christ to have his way in us has anything worthwhile been accomplished. For any progress during the year we give Him all the praise.

This year the . . . Korea Mission has its fiftieth anniversary. . . . We look forward to the Jubilee celebration in July Dr. Moffett was speaker for the occasion in Taiku and our thoughts turn to the beginnings of work in Taiku.

.....

Tent Revival Services. Mr. Adams reports a unique experience:

"A man was riding along on a bicycle. As he rounded a bluff from which an extensive view could be held up and down several valleys, there sprang to his sight in the open river bed a large canvas tent. Surprised, he stopped to ask a farmer in his field the meaning of this unusual sight. 'The tent? That is where the Jesus fellows are having a good time.' The man, a church officer, pointed his bicycle towards the tent, for here was his goal. The revival services were incidentally for the benefit of the district evangelists. The chief effort was a drive for Christ in that densely populated district."

The daybreak prayer meetings and the morning hours were devoted to inspiration and Bible study for the Christians; although daybreak

prayer meetings were customary in many churches and groups, the first Easter Sunrise Service was proposed by Miss Bergman and was held in 1934 on the Bible Institute hill under the auspices of the Bible Institute; but from 2 o'clock on the real fun began. The Christians assembled in the tent. After prayer the work for the afternoon was discussed and decided upon. The women were assigned certain of the villages for house to house calling. The older men were assigned particularly influential homes. The balance were organized into a gospel team and sallied forth with trombone and drum.

Let us follow the latter as they enter one of the villages. Most of the farmers are out in the field preparing for the spring rush. The women folk are busy in their homes. It would violate all Oriental sense of decency for men to enter the court yard of strange homes. The men in the field! The women in the forbidden homes! How are they to make their announcements and present their message?

They take their stand in some suitable and central location in the village. The trombone flares forth on some familiar hymn tune. The base drum picks up the rhythm with its tum-tum-tum. On the second round the Christians take up the words of the hymn. Then while the hymn is being sung, a few of the team go racing through the streets, shouting at the top of their voices to come out to where the music is. Curiosity is uncontrollable. A crowd quickly gathers. Even the men in the fields wonder what Joshua is encompassing their Jericho and come in to find out what it is all about.

As soon as a crowd has assembled a brief message is delivered urging them to accept Jesus Christ as Savior. This is followed by an



invitation to come to the 'big top' in the evening and enjoy a famous speaker.

The attendance at these meetings ranged from 400 to more than 1,000. The Gospel message presented each evening was simple and direct. The sermon was not long. At the conclusion of each service an opportunity was given to any who wished to accept Christ as their Saviour and to present their names as desirous of affiliating themselves with the local church organization. There was no emotional appeal as is manifest at some revival services. Only two young men handed in their names the first evening. The last evening thirty people decided for Christ.

.....

Pastors' Retreat. Last year's work in June ended with a retreat for the pastors and other church workers in the sixty-five churches of Mr. Lyon's district. The mornings were occupied with meetings for prayer and Bible study while <sup>in</sup> the afternoon such subjects as systematic benevolence, women's work and the Forward Movement were discussed. Popular meetings were held each evening with great interest shown on the part of the church members. Another retreat for all the workers of the field under the direction of Presbytery was held late in August in a very conservative village near a beautiful clear stream. The men were entertained in an ancient pavilion overlooking the water, the women in a private home. The guests were given every courtesy at the hands of their hosts. The evening services which the villagers attended were helpful.

A Cripple's Example. Among the reverent-minded villagers

attending services in one of the non-Christian villages of this district was a man of middle age, crippled and deformed from the waist down, who had for many years moved from place to place by dragging himself along the ground. Because general farming is so intensive with such small plots of ground and only hand tools, this farmer had been able to hold his family together. In good weather he drags himself to church over paths that no wheel could travel. May the power of the Holy Spirit so manifest itself in this village that a self-supporting church may soon be organized.

.....

Country Preaching Society. In Mr. Chamness' Chungdo field, Helper Kim Man Sung has organized all his churches into one preaching society. They have employed two of their own members, a man and a woman, to do special evangelistic preaching. Their work has been a great help in building up weak groups in nearby villages. In his eight churches, according to his report, 792 people are related to the church. Of that number 134 came in during the year, some revived backsliders and some new believers.

A man whose business was to make brooms and sell them as he travelled about among the villages presented his family to be received into the church. To show that he kept Sunday he carried with him his own church attendance record book, showing the date, the name of the church, and the signature of the church leader where he had worshipped.

#### WOMEN'S EVANGELISTIC WORK

Workers' Class. The first event in the women's calender in the

Fall was the Workers' Class, revived after ten years of lapse. Those sharing in this two weeks' retreat were selected from the Bible women of the province. Its purpose was to prepare them for the year's classes in the country--to renew their hearts' fervor and rejuvenate their minds for teaching others. Twenty-two were enrolled and eighteen weeks of volunteer teaching resulted.

Junior Bible Institute. A Junior Bible Institute for girls from fifteen to nineteen years of age was held for one month with Mrs. L. P. Henderson as principal. The response was sufficient proof that such a school is needed and desired. Sixty-two enrolled, almost all of whom stayed to the end. From far and near they came, with their bundles of clothing, Old and New Testaments, spoons and chopsticks and the precious hoarded money for fees and food. Some, not yet betrothed, had long shining braids down their backs; others had hair knotted low on their necks betokening marriage. Many of them were representative of the group for which this course was planned--not able to go to school, awaiting the marriageable age, with very few interests and no mental stimulus. They came, eager and shy, trembling and bold, pretty and homely. Their earnestness was most gratifying and we hope many of them will return another year in spite of financial difficulties. That painted, powdered child who looked as if she would flirt with a stone post, had laid aside her paint and was much more attractive with her own merry face when the lessons she was learning had really touched her heart, and even in that group of girls was the sad face of a young married woman who was not finding life a path of roses, and who lost some of the burdened look as the days of the class went by.

## A "POCHUN KYO" PRIEST BECOMES A CHRISTIAN

1936

There are many native religious cults in Korea aside from such recognized religions as Buddhism and Confucianism, which predominate in Korea. Among them is this "Pochun Religion." It has changed its name several times. Outsiders call it the "thieving sect." This name has been given because they urge people to give them their lands with the promise that when Korea again secures her independence they will be given office and other emoluments which will set them in high places in the new regime. These priests refuse to cut their hair, wear wide-brimmed hats such as were worn thirty years ago, and light blue robes, so that they are easily recognized.

Mr. Kim Chung Nei was a man of leisure and of a good old fashioned schooling and was quite comfortably off. He had tried several forms of religion and, joining this "Pochun" sect, had risen to be a teacher and priest. However in so doing he had parted with most of his inheritance for an I.O.U. of Korean Independence. As he began to feel the pinch of his reduced circumstances, he realized that he had been fooled.

His first thought now was to recoup his lost fortune and the way that appeared open to him was to go to other gullible adherents, wrest from them as much money as he could, and after recouping his personal fortunes thus, leave his old crowd but hang on to the money he had collected.

Just about this time one of our Korean pastors was scheduled to

conduct a week's revival service in a nearby church and a Christian of his village urged him to attend. He went and at the end of the week decided to believe in Christ and then and there announced his decision. Shortly after this a pastor of the "Holiness" group, formerly a Methodist, who had studied in America, was to conduct revival services in a church at some distance. However, Mr. Kim, having made his decision, was anxious to secure further knowledge of the new doctrine and so walked a considerable distance and spent another week in this class. Here his decision was further strengthened and I found him rejoicing in this new faith. His pastor tells me that he has now been received as a catechumen and bids fair to become a bright and shining light for his new-found Master. "Ye shall know the truth and the truth shall set you free."

PERSONAL REPORT OF H. M. BRUEN  
1937-1938

On September 3, 1937 for the third time representatives from all the Presbyterian churches in Korea met in Taiku. In 1911 the last union meeting of the presbyteries met in the old First Church in Taiku and decided to organize the Korean General Assembly. In 1928 General Assembly met in the Sin Chung West Church of which Yum Pong Nam was the pastor. He was elected moderator and served for one year. Now in 1937 the General Assembly again met in Taiku and Yi Moon Chu, pastor of the Nam San South Church was elected moderator.

This First Church is now said to be the largest in floor space in Korea and is a handsome brick structure with a brick bell tower. This is the church over which there was such a long contest for possession in the civil courts. During this period which lasted fourteen years, the congregation was obliged to meet elsewhere. When the building was returned to the Presbytery it had received no repairs and was in a most dilapidated condition. As soon as possible, therefore, a new building was erected and the present handsome and commodious structure took its place. There is a monument in the courtyard to the memory of Rev. J. E. Adams, D.D. erected by the Presbytery. This church supports its own pastor and with a large session is the mother church of the province. It is built on the original mission site which was bought by Rev. William Baird, D.D. in 1896. At a meeting of the officers of the church held recently, there were 100 present.

As a member of the Bible Committee of our mission I attended the meeting in the Fall in Seoul which was Mr. Hugh Miller's farewell. Mr.

Miller has been connected with the British and Foreign Bible Society for nearly forty years. In any mention of the Bible Society one could not fail to add a word of heartfelt praise and thankfulness for the long years this faithful servant of God helped build the Korean Presbyterian Church. . . .

At the suggestion of the station, I spent about a week in calling in some of the well-to-do homes in the city and in looking up some old acquaintances who had dropped away from the church. However, during Mr. Lyon's absence on furlough, in addition to my own country work I was given oversight of two of his circuits, so have been able to do no more in the city.

At two points in the country there were tent meetings scheduled. I attended one of these and two Korean pastors conducted the other. In both places new groups have been started and church buildings erected.

It was a pleasure to exchange circuits with the Sang Ju pastor and make the fall itineration in a group of churches I had not regularly visited for twenty years. Two of these were new churches which had developed from the parent groups. In one of these we held a tent meeting. The other circuits were covered and other various officer meetings, etc. were attended. In one of the churches I met again the blind woman referred to in last year's report and it was a joy to see how rapidly and eagerly she received the truth and how well she remembered what she had learned. And since then we have been able to send her for one year to the Blind School in Pyeng Yang. . . .

Early in December we held our Presbytery Bible Class for men. Rev. Yi Tai Yung was the principal speaker and teacher. He is a foreign

missionary in Shantung, China under the Korean Board of Foreign Missions . And since his home is in this district he is bringing much inspiration and courage to many groups during his furlough.

As chairman of Presbytery's Home Mission Committee I have received the requests for help and after conference with the other members of the committee directed the evangelist in an effort to help backward groups and in establishing new groups. He has been used to follow-up tent work in a number of places with good results and several new groups now have their own building for worship.

At intervals we have given an evening in an effort to keep up with the rapidly changing Korean language. We have secured copies of lesson sheets used in Seoul Station on newspaper, theology, household terms, etc. But as the study of the Japanese language has been found to be more pressing, we have not made the progress we might otherwise have done. However, I have made copies of these lessons and sent to the other stations for a suggestion which they might find helpful.

Early in January the Men's Bible Institute work began and for the next two months, three hours a day were given to teaching and as much or more to preparation of the following day's lessons. It is always a joy to study God's Word but especially so with a group of eager and wide-awake students. Some ninety were enrolled. I rather regretted that I did not have an opportunity to meet the incoming class during a teaching period when I could have gotten better acquainted with them, but in the other grades there were a number who knew their Bibles so well that the hours spent with them were a real privilege.

The Spring has been devoted to making the circuits under my charge with an added burden of looking after the Sang Ju City Church



where the pastor suddenly withdrew, leaving not only the city church but a circuit of six churches on my shoulders as he was the only pastor in that county. Since all efforts to secure a pastor failed, the church finally secured a helper until a pastor can be secured.

It was a pleasure to call on Pastor Yu Chin Sung's son who is also a pastor in Mr. Blair's territory. He remarked that the next Sunday was Easter and that there were a number of children to be baptized and that he wished that as I had baptized his grandmother, his father and himself, that I could baptize his youngest son. I replied that it would be impossible to change my plans now but that if he cared to do so there was no reason why I could not perform the rite then and there. He and his wife both wished me to do so and as I was accompanied by an elder, we had a service and administered the rite of baptism in their home.

Recently the Sin Chung Church in Taiku called the Rev. Chung Chai Sun. He was the first helper and early pastor in that church. At the General Assembly meeting in Pyeng Yang in 1936 at the West Gate Church, uniformed police guarded the gates and only members of the Assembly were permitted to enter. Inside of the assembly room, two tables had been placed in the front--one on each side of the moderator's desk. At one sat the Chief of Police of Pyeng Yang City with his aides in uniform and with swords; on the other sat the Chief of Police of the Province with his aides in uniform and with swords. Standing guard at the sides of the room and at the rear were about fifty police in uniform and with swords. Seated throughout the room beside the delegates were a large number of "plain clothes" detectives; the meeting resulted in mandatory shrine attendance (worship) being enforced before any meeting

of General Assembly, Presbytery, or even a Bible Study Class.

PERSONAL REPORT OF H. M. BRUEN  
1939

I have recently been going over some old correspondence and have found the first letters after my arrival in Korea. Naturally my mind has been going over those early experiences in the establishment of our station. Out of a larger party of over 30 missionaries bound for the Orient, I was the only one going to Korea. After saying good-bye to these friends in Japan I was looking around a shop in Kyoto when I noticed three other foreigners in a shop across the street. These turned out to be Dr. and Mrs. Sharrocks and Miss Nourse, later Mrs. Welbon. Upon our arrival in Fusan, Miss Brown of the Australian Mission, who later became Mrs. Engle, met our boat and informed us that the members of our Fusan Station, Dr. and Mrs. Irvin, Rev. and Mrs. Ross and Miss Chase were all at Seoul attending our Annual Meeting. She kindly offered to receive and look after my freight until my return from Seoul. When our steamer landed at Chemulpo we were met by Dr. Johnson of Taiku. Dr. and Mrs. Johnson and Mr. Adams from Taiku also attended this Annual Meeting. We were surprised to find that the first ten miles of the twenty-five to Seoul could be made by rail. This was the first railroad in Korea and was being constructed by an American firm and the first few miles had just been opened. From this ten-mile point we were transferred to little flat cars, each seating eight people and pushed by four coolies each. At the Han River we were "pig-a-backed" on board a ferry boat and poled across the river. Here we secured rickshas until we reached the electric car line which took us to the South Gate. From this point we made our way to the former mission compound near the American legation.

The Mission consisted of 42 members which number was increased to 46 by the '99 recruits. The Annual Meeting was held at Dr. Avison's house and each one read their own personal report. Korea was then independent, all the larger cities were walled, the city gates were closed at night fall, there were no city lights, water supply was by wells only, communication was by pack-pony or chair, there were no banks and practically no stores except medicine rooms, currency was the Chinese money which was bought by the coolie-load. There were just two baptized Protestants in the <sup>N. Kyung San</sup> province, one of whom had been baptized at Fusan by Rev. Adamson of the Australian Mission and later became our first ordained pastor. There are now some 500 churches, three native presbyteries, and among the fifteen city churches there are three with over 1,000 each on their church rolls. One of these, the "South Mountain" Church I was put in charge of as pastor when it was set aside from the First Church. They are commemorating the 25th anniversary next Sunday. The present pastor, Rev. Munju Lee, Yi Munju, who was moderator of the Korean General Assembly last year, I had called to his first work as an evangelist many years ago.

As I go through the modern fireproof hospital with its 70 beds, the charity ward with its 30 beds, and the baby clinic with several hundred on its rolls, and see the 100 odd white-robed assistants attending to the needs of the throng that each day crowds the waiting room of the dispensary, I recall the early days when Dr. Johnson first opened a little dispensary under the South wall of the city when on several occasions I was called in to administer the anesthetic. Again I recall how the lepers were always in evidence on the streets and few

villages were without one or more. Now, when I visit our leper hospital where some 700 are being clothed, fed, and their physical, intellectual, and spiritual needs are being looked after, and see the leper farm where gardening, horticulture, and animal husbandry are being systematically taught, and view the home for untainted children on a hill adjoining, I cannot but praise God for His abundant grace.

Each day, I am awakened by the happy voices of the girls in the Sin Myung Academy or hear the chorus of some 500 boys as they engage in the chapel exercises again do I praise him for His merciful providences.

When my bicycle reached Taiku, it, with Dr. Johnson's, were the only wheeled vehicles of any description between Fusan and Seoul. The governor had posted a notice on the South Gate ordering people to clear the way when the doctor rode the bicycle. I found mine of great value in gathering a crowd. A few circles around a tree in front of the village brought out the whole village to see what they termed the "Angyung-mal" or spectacle horse. I once bought a small hand cart in Fusan thinking to thereby facilitate the transfer of goods from America from the point where they were delivered from the river boat to Taiku some ten miles distant. My triumph was short lived, for after loading up the cart with boxes I had only proceeded a little way when I discovered that the road was too narrow for even this little vehicle. So I was obliged to call a coolie to take the loads and another to carry the cart. Now I frequently go to this place which is a park where city buses go back and forth many times a day. As I glide along the paved asphalt road, I recall the early experiences when it took me two days with 30 coolies to conduct Mrs. Johnson's piano to Taiku. City buses

run in all directions out of the city and connect with all the larger centres in this and the neighboring provinces and bicycles by the thousand throng the streets, carrying all manner of produce from squealing pigs to cackling chickens, beer kegs, and not infrequently a woman passenger riding on the rear rack.

I recall the first Women's class with eight enrolled. One from the country was so astonished to find that among the number there was one woman who could read that upon her return home she besought her husband to teach her to read. "Humph," he said, "Do you think that an old dumb thing like you could learn?" She confessed that she was dumb but begged him to try. The first lesson was of short duration. After a few attempts to teach her the first syllable of the Korean alphabet, which she failed to master at once, he seized his long pipe and jabbed her cruelly in the ribs saying, "I'll let a little light into your darkened insides." She retired to the porch and falling on her knees confessed that it was all true that she was very dumb but would not the Lord have mercy upon her and help her to read like that woman in Taiku. As her husband overheard this prayer he relented, taught her to read, and he and she traveled together and started several churches in the vicinity. This picture came back to me as I looked upon the last class that met here when over 700 women were enrolled studying for a week. The first Protestant woman to be baptized in this province was "Bright Star." After examining her for baptism, she said she had no name, a common practice in those days. I was told to make up a name for her. As her husband's name was "Bright Source" it seemed appropriate to have his wife a bright something and the name Bright Star occurred to me as

she was the first woman in the province to be baptized. I hope that many another would follow this "bright star" and so find the Master.

Twelve women will graduate this year from the Bible Institute, one of these a former graduate of our Girls' Academy, the wife of a city church elder, is the daughter of the first woman to be baptized in this province.

The early morning Easter Service on the rear of the compound suggested to my mind another comparison. I recalled that some thirty years ago I had witnessed a heathen sacrificial ceremony on that same hill. On this Easter morning some 1,000 were gathered reverently facing a temporary platform that had been erected under a large evergreen arch surmounted by a large electric cross. A chorus of voices broke upon the quiet of the scene as two lines of girls approached from opposite sides along the ridge of the hill, each carrying a lighted red lantern. Just before they met, they turned down the hill one line on each side of the assembled worshippers. They made their way to the front and there assisted the Union Church city choir which was led by one of our graduates of the Boys' Academy who had graduated also from the Westminster School of Sacred Music in Princeton.

There are now six pastors associated with me in the territory over which I have had supervision ever since I entered upon the work. Nine helpers (unordained) and five Bible women give full or part time to the cultivation of these churches. Each pastor has assumed the responsibility which was committed to him of itinerating in the Spring and Fall the churches of one helper district in addition to looking after the churches from which he draws his support. This has left me with 26

churches to itinerate but there is also one "Myen" or political district, which as yet has no church. The Bible Institute missionary society organized among the students has sent one of this year's graduates to start a new church in an important centre. He is encountering some opposition from the local police. On a number of occasions he has taken some of the leading members of one of his churches to a nearby village and held an open air service which has been largely attended. This has inculcated in the local group a recognition of their responsibility for the villages within half the distance to the next church. The increased attendance at the Bible Institutes from this district has been marked. Said a leader from another district commentating on having just completed their new church building, "Now I have no anxiety; my sons are working in the church, I give a tenth to the Lord, and we are now going to start to build a keeper's house and rest room for the pastor when he comes. When a church has had a Bible class recently, it is abundantly evident when you look into their faces. A church which was started by our Presbytery's worker two years ago has dedicated its new building, engaged a Bible woman for a time, called an evangelist for a week's special services, and is paying Yen 30 per year toward the salary of the pastor. For a year after the starting of this church the deacon in the nearest church was relieved of his duties there and for a full year and more rode over every Sunday and Wednesday and conducted service.

The demand for small organs has increased and is proving a great help in retaining the interest of the young people. I never cease to marvel at their ability to pick up sufficient knowledge to play the commonly used church tunes.



I have itinerated in Mr. Blair's circuit and made one trip to Sangju where I assisted in the ordination of an elder whom I had baptized some years previously. . . . It was a joy to teach in the men's Bible Institute as many of the men in the upper classes are so familiar with their Bibles that almost any passage mentioned could be readily turned to if not quoted.

One young man from a prominent family in Kim Chun who had been employed as a secretary in the local government district office had been the deacon in the local church for some years. Then he became the leader and finally decided to give his life to the work of the ministry and has gone to Japan to study for the same.

Recently, an ex-policeman who had served as helper in the Hyen Pung Church and had gone from there to the Holiness Church Seminary in Japan returned here after six years' absence. I asked him if he would care to hold a week's special services at his former church. He readily accepted and had a crowded house each evening. As a result, the church has put on a Bible woman and has arranged with a pastor who is teaching in the Women's Bible Institute to go out over Sundays each week and assist them. They are very anxious to keep him on after the Institute closes.

The South Mountain Church of which I was the founder is celebrating its 25th anniversary next Sunday.

A closing word regarding our furlough plans. We have been looking forward to having several months in the Spring of '40 with my daughter<sup>Nan</sup> and her husband whom I have never met. However, a letter has just come saying that their furlough has been pushed up and that they

are returning from their Home Mission work in Barrow, Alaska this summer which will make it possible to see them during a greater part of our furlough year.

Our prayers will be constantly with our fellow workers here in the station whose burden will be increased through our absence and with our Mission as it tries to deal with all the present day difficult problems and with our Korean brethren who will be carrying on during our absence. My prayer for all is that of St. Paul's Philippians 1:27 -- "Whether I come and see you or else be absent, I may hear of your affairs that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

1940

After our car accident in Pennsylvania in March 1940, we bought a car to take back with us to Korea, as the Japanese government permitted people to take back a car duty free if it had been bought and used in the U.S.A. In July we left for a month for Mountain Rest, Massachusetts. While there, we received word from the Commission on Ecumenical Missions and Relations (COEMAR) that a new Japanese law was in effect that would not permit cars to be taken into Japan, so we drove to Pennsylvania where we sold the car and left by train for San Francisco.

Since we had fortunately left our old car in Korea, we took back with us tires, a carburetor, spark plugs, and other equipment. We stocked up on groceries such as sugar and coffee. We also took back five hand-operated sewing machines for some Koreans who ordered them and yards of black material to make blackout curtains. We sailed from San Francisco to return to Korea on the President Taft on August 23, 1940 and arrived in Korea September 20th.

The movement of missionaries was considerably restricted. Itinerating was curtailed, and there was a feeling of uneasiness. The Japanese had imposed blackouts: no lights were permitted to show in houses or churches. Dr. Fletcher and Mr. Bruen attended a church service where there were 1,500 Koreans present on a Sunday evening. They found a glorious full moon that lighted up the entire city almost like day

which reflected the inability of man to block out God's light.

Korean pastors and church leaders were constantly interrogated by the police, and the usual number of callers was considerably reduced, as they would have been under surveillance and, therefore, contact with the missionaries was discouraged.

The ship, The Mariposa, was dispatched in November by the United States government with the suggestion that American mothers and children return to the United States. The school in Seoul for foreign children was closed, and on November 4, 1940 the Pyeng Yang Foreign School was closed and most of the American mothers and children returned to their homeland.

TAIKU STATION REPORT  
(Excerpts)  
CHOSEN MISSION

1940-41

Booklets circulated by home building associations show houses of many varieties built upon the same ground plan, some of simple exterior, some of lavish finish within and without, while some offer slight variations that make the entire tone of the building so different as to set it in a class by itself. This year, though it started clearly along the lines of past years, has brought us new experiences that set it apart from all that have preceded it. We know that God is building His house in Korea, not made with hands, eternal in the heavens and that He has said: "Ye also as living stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. He is precious and he that believeth on Him shall not be confounded." Events of this year have drawn us and many Korean fellow Christians nearer to Him.

The theme of last year's report was "Revival." After we missionaries had had the experience of cleansing and refreshing, we rejoiced in God's work of grace in our hearts and watched the results of special meetings in many groups of Koreans, where a new high level was reached and a new ideal of Christian life which will make many dissatisfied with anything less. Our thoughts turned to the Pentecostal days of the early disciples and we could but wonder, "For what is God preparing us?" Only as we fit into our place in His spiritual house shall we know the answer to that query. We cannot sufficiently express

1-14-41

unity and obedience. There were interviews and follow-up messages in chapel to strengthen and establish until the glad, sad day of graduation --white robes and candle light, young voices singing praises, young lives purified through the light and warmth of His truth.

CLOSING BIBLE INSTITUTE

In January of last year, we were informed that the Bible Institute could not continue without an official permit. After negotiations with officials an application was filed with the understanding that conditions would not be imposed to conflict with conscience. All seemed going smoothly until the general trend began in Japan to remove missionaries from places of responsibility or administration in the Christian church. In November the permit was officially refused. When Presbytery met in December it withdrew from our joint Board of Directors and organized its own Board to carry on the work. In conformity with Mission policy and because conditions under which they would have to operate were not ideal, the plant and equipment were not turned over to them.

EVANGELISTIC WORK

The spring months of last year found us facing a very clear let-up in our evangelistic work throughout the Mission, although in our Taiku field missionaries were still able to enjoy fellowship with men and women of all churches of a district in a District Officers' Meeting, and were having many opportunities to preach in Sunday services. No richer experience has ever been recorded than that which we have enjoyed during the past generation in Korea--the spread of the work, the growth of our

stations, the Mission institutions and the churches established throughout the field. We have witnessed this year the wilting, shrinking, dying of much that we have held dear. Job saw his life and work blasted also. May we, too, in God's time see new and better life spring out of that which seems so near destruction. The future is already planned by One all wise. We trust and go on from day to day.

Although the work of past years has gone out of our hands there are still opportunities to keep busy in unobtrusive and inconspicuous ways. Efforts of several members of the station at market preaching and selling of Gospels have proved that here is a fertile field. Through sharing his early morning hours of Bible study, meditation and prayer with Korean friends, Mr. Chamness saw them grow in a desire to share the results with others. Two of these young men took up work in a small country church--one preaching, the other in charge of the Sunday School until the end of the year.

Here is a testimony of one of our number as to personal work:  
"He has sent me hungry, burdened, weary hearts and feeble knees to strengthen and confirm, through prayer and the opening up of the Word by the Holy Spirit. I have seen water burst forth in the desert and the desert bloom as a rose; dim eyes changed to clearer vision; the tongue of the dumb made to sing and rejoice exceedingly. These are days when we are called upon to walk our former teaching before the Christian and non-Christian community. God has led us into closer communion with Himself and taught us to put greater trust in His Word. The Bible has been speaking such as I never before knew was possible."

ACADEMIES

The Boys' and Girls' Academies are being carried on by the Boards of Control subject to Presbytery. The Girls' School has a Korean principal and the Boys' is in process of being turned over to the newly elected principal. The Japanese government has given assurance that in both schools the Bible may be taught as a part of the curriculum and religious activities among the students continued. The new rule requiring the Bible to be taught in the national language, Japanese, bars out the former principals as teachers but opportunities for personal work and Sunday Bible classes are still open to us.

The new Bible teacher in the Girls' School shows promise of an earnest desire to lead the girls into fellowship with Jesus Christ. Miss Pollard cooperates with her in conducting a Sunday School and in other religious work among the students. A country woman recently said of a girl who found Christ in her first year at school and is a radiant Christian: "If your school had led only this one girl to Him it would be worth all it has cost." We thank Him that there are others like her and find abundant evidence in the small prayer group meeting after breakfast Sunday, the helpful testimonies of God's grace, the growth in the faith life of outstanding Christian students, the graduates devoted to the Lord and eager to serve Him.

MEDICAL WORK

The Presbyterian and Leper hospitals, though now under a joint Board of Directors composed of missionaries and representatives of Presbytery continue to function with Dr. Fletcher as superintendent, and



Mr. Chamness as assistant superintendent of the Leper Hospital. Administrative work has been more difficult than usual. Cramped quarters, due to the destruction of the out-patient department by fire, are the cause of discomfort and dissatisfaction. The evacuation of so many missionaries, resulting in institutions being closed or the management transferred to other hands, has tended to cause unrest and uncertainty. The question of rebuilding in the face of the scarcity of materials and the high prices has caused much thought.

Conferences with staff members, patients, and their relatives constitute a daily task and require more tact, wisdom, and grace than ever before. Perhaps we feel our greatest insufficiency when confronted with patients as it is our privilege to meet those representing all grades in the social scale. We see the rich and the poor, the official and the servant, sometimes but slightly ill and at other times, dying.

#### NURSING DEPARTMENT

It was our good fortune to welcome in September Miss Ella Sharrocks as superintendent of nurses. Coming to us after experience in the Andong and Severance Hospitals, with the "second generation" missionary's advantage of background in things Korean and with many warm friends on the staff, she slipped easily into the work and is deeply interested in building up the nursing department.

#### LEPER HOSPITAL

The lepers are given training and supervision in agriculture, animal husbandry, and other lines of work necessary to the up-keep of so large a plant and useful in rehabilitating those who go out in good

health, to join in community life. The Christian program is a most challenging field, with regular chapel services, Bible study classes, and personal evangelistic work. Of the sixty-five lepers who entered the hospital during the year, the majority were not Christians, so that an average of more than one non-Christian crossed the threshold each week. Fortunately, most of them remain months or years and are influenced by the Christian atmosphere of the hospital. The other challenging side of this evangelistic opportunity is the fact that every time a leper enters it means that one who has been freed from symptoms by treatment has been discharged or there would not have been the vacancy to fill. As they go out, one each week, with bodies restored to health, have we given them the inspiration that sends them forth as ambassadors of Jesus Christ?

The lepers who come in from the street are not so much in need of words of comfort and cheer; but it is easy to imagine the anxiety and discouragement of those who, while living a normal home life, suddenly become aware that they are victims of this dread disease. It is an enviable privilege to help them in getting orientated and to see them later feel at home.

Thirty nine winsome, untainted children of lepers are housed in an attractive dormitory, isolated by high walls. They are indeed a bright appealing lot from sixteen-year-old Pok Sun, the "big sister," down to the baby of four who recites memory verses and sings lustily with the best of them, caring for their daily needs, providing a school teacher, supervising the making of clothing several times a year, distributing surprise packages sent by friends in America at Christmas, and conducting a Sunday School for them are tasks shared with the

superintendents by Mrs. Fletcher and Mrs. L. P. Henderson.

#### PERSONNEL

Early in September we rejoiced in the return from furlough of the Bruen family. Welcoming beloved comrades is always a happy event; but we little realized then what special reason we should have for appreciating their presence and fellowship in the experiences that were to follow.

In October we were startled into new lines of thought by the American Consul's letter giving the State Department's suggestion that all Americans evacuate the Orient. The days and weeks following will never be forgotten. The frequent Executive Committee meetings, interviews with the Consul General, cables to America and the replies, telegrams, letters and consultations within the station. After the Pyeng Yang Foreign School closed it seemed necessary for seven members of our group to leave; Mrs. Adams and six missionaries' children, who sailed on November 16 on the S.S. Mariposa from Chemulpo harbor. Mr. and Mrs. Chamness had spent the summer in America for health reasons. She remained there and he returned alone in January.

Mr. and Mrs. Lyon had gone to Tokyo for language study. Their three daughters joined them because of the closing of the Pyeng Yang School and entered the American School in Tokyo. In December, Mrs. Lyon and the girls went to America. Mr. Lyon left in March. They have since been appointed to the Brazil Mission for one term. Our hearts are heavy as we pass the empty house where they lived, and not only ours--for word comes of sorrow in the churches where Mr. Lyon worked so long and indefatigably.

Mr. Blair, as chairman of the Mission Executive Committee, has

given much time to Mission affairs. Since last Annual Meeting there have been eight Executive Committee Meetings. Matters of largest concern have been connected with the evacuation, closing of schools, sale or closing of hospitals, sale of lands, closing of Bible Institutes, arrest and confinement of members of the Mission, sending and receiving cables.

Music lessons in the home, Sunday School work, personal consultations, an English Bible class for Japanese young men taught by Mrs. Blair, and the teaching of the four precious children still with us by Mrs. H. H. Henderson and Mrs. Bruen have taken their share of missionary time.

As Mr. and Mrs. Harold Henderson leave us for a long-delayed furlough taking with them their three youngest children and Mrs. L. P. Henderson's son, Lawrence, we shall have only Harry Bruen, Jr. to represent the on-coming generation and we shall realize more poignantly what blessings have been ours in the past.

Closed buildings do not suggest progress, yet they are only the brick and stone symbols of the busy days in the past. The living stones of His Temple in Korea, many of them made ready in these buildings, are fitting into His plan throughout this land, sometimes in obscure places, sometimes bearing heavy weights for Him, awaiting the glad day when the chief corner stone, elect, precious, shall appear and the building shall be complete; for the stone which the builders refused is become the head of the corner. This is the Lord's doing; it is marvellous in our eyes.

NOTE. The goal which was set in 1912 to establish one church in each county had been reached the year before we had to leave in 1941.

LETTER FROM REV. HERBERT E. BLAIR DATED SHANGHAI, OCTOBER 8, 1941

Dear Dr. Hooper:

At last the Day of Prayer matter was drawing to its logical close under the present regime in Korea. As last retiring chairman of Federal Council of Korea Missions, I had asked Miss Butts and Mrs. Shaw of the Methodist Mission of Pyeng Yang to act as the committee to arrange materials for the February 28th World Day of Prayer for Women. Miss Pollard had . . . sent a copy of the English program which she received from Shanghai to Miss Butts. Miss Butts had deleted much from the program with the definite desire to avoid offense. She had also taken special care to have the printer send in the required copies of the printed program as required by police regulations. Sufficient time had been given for police protest. In Seoul and Andong and Chairyung copies of the program were shown to the local police again before turning over to local church groups of women for use. But at the time of the Day of Prayer a great furor was started all over the country in an attempt to block the meetings.

March 2, 1941. Miss Alice Butts was thrown into common jail and confined for 28 days. . . . two men and fifteen women were taken in by the police for long and threatening examinations. At the time this was in progress search and seizure proceedings were going on in many missionaries' houses. In all, six men and twenty-one women are reported to have been subjected to these police examinations. Then again in May, the most of those involved were called to the Procurators Courts for reexaminations. The common testimony seems to show that my experience was similar to the rest when I was jailed at Taiden March 19-31. No

real examination was made. I was simply threatened and berated, called a liar, and told that I would have to go to prison. At last the examiner jumped up in apparent anger, slammed his chair back against the wall and left the room. The scribe later followed him and after half an hour returned to say that inasmuch as I admitted that my use of the language was not perfect, they would forgive my stubbornness and told me to go home. And though we had gotten clear evidence that there was opposition in the government to pushing this case, still the police and probably the Army were so fully in control that the Civil Government could not avoid pushing the matter through their Foreign and our State Departments as they did.

The police examiners in general claimed (1) that full and valid permission to send the printed programs through the mails had not been secured. (But one wonders why they set the printer free, so soon after his arrest, for had he failed to report the publication to the police, his offense would have been the chief offense. Reports of bribery were abroad but that seems absurd, if he were really guilty in such a case.) (2) that the Day of Prayer Program encouraged peace when the government was urging all to back up the soldiers on the field; (3) that the prayer for the coming of the Kingdom of God was in opposition to the glories of the Japanese Imperial Government; (4) that the prayer, "Seek ye first the Kingdom of God and his righteousness" was more propaganda for Korean independence; (5) that the confession "that for the interests of one's own country, other countries were injured and not helped" was especially aimed to condemn Japan and her war of defense; (6) that internationalism was involved in the Day of Prayer; (7) that the programs were gotten out

by a group of hostile women in Shanghai, and finally, (8) that February 28th was the day before the anniversary day of the Independence Movement which was March 1st, 1919. (These objections make about the clearest basis for condemnation of the present Japanese regime I have seen. If all of these things constitute guilt in the Japanese courts today there is little left for a Christian missionary to do in the land of the rising Sun.

Things have been happening. On the Fourth of July at the Consulate, I was told by Mr. Marsh--and his words were more than reaffirmed by another one of the Consulate force, that the Governor General of Chosen was definitely set on demanding certain sacrifices of our mission because of the Day of Prayer matter. He indicated that either we would have to stand for trial or leave Chosen. He did not give the impression that more than just a few of us leading participants would be involved. Does this not indicate that as early as July 4th, Mr. Marsh was more or less aware of what was doing?

Then came your first cable. I had to leave all my papers in Chosen, so I cannot quote. You announced your conference with the Consul or of the Japanese Embassy in Washington. You stated that drastic demands were being made. You stated that you had informed them that the matter was in the hands of the Executive Committee on the field. Then you warned us to give full consideration to matters of health and other factors. I showed this cable to the local police in Taikyū at once and asked for the privilege of going to Seoul to call a meeting of the Executive Committee. My request was denied me. Travel on the railroad was denied all foreigners during the most of August. Rumor was that

troops were being sent through to Manchuria to be ready to invade Siberia the instant that Russia cracked on the Western front. We were practically in a concentration camp on our own compound all the month of August. Our own servants had to act as reporters for the police as to all that went on in our homes. Visitors were forbidden to call at our homes. So we do not know just what was going on along the Railroad.

.....

. . . the issue turned to one of the question as to whether the Executive Committee would respond to the demands of the government or not.

. . . The question put to us was practically this, "Will you of the Executive Committee of your Mission advise the eleven members of your Mission, involved, to withdraw quietly and thus seek good will and harmony at this time of dangerous stress between our two nations, or will you defy the officials of the country here, especially the Army and Police, by advising the eleven to stand for trial on the charges the courts are being urged by the police to prefer against them--charges of sedition, in time of war, where the courts would be influenced by present ill feeling at best.

.....

. . . After two days conferences they gave in and got the police to arrange to escort all members of our Committee to Seoul.

.....

The Committee was in session August 18th to 20th. At first we presented the general situation to the Committee and they elected Dr. Miller, Mr. Reiner and me as an official Committee to approach the government. We were given a statement of conditions under which the



Committee would consider advising withdrawal. When we presented these . . . they made several objections and sent us back to the Committee to seek revisions. They also took our suggestions to their Department for consideration overnight. The second morning when we again went in to the Foreign Section we were handed an entirely new proposal involving the signing of confession of "wrong-doing."

After some remarks as to the difficulty of getting any to sign such an admission before they had been found guilty in fair trial, I had to take the only possible stand under the circumstances and told them that it would be impossible for me to sign such a statement; neither could I advise the Executive Committee to approve, nor advise any of those involved to sign. The courts would have to proceed. Dr. Miller and Mr. Reiner then took practically the same attitude and general discussion ensued. After a long hour of very trying discussion, they . . . returned with instructions, evidently to yield minor points, so that by all means we could be gotten to agree to advise those involved to withdraw. They evidently relished neither a full clash with our Committee nor did they want eleven very embarrassing trials to be given worldwide publicity. What they were after was to have their nice net catch the fish they were after in the easiest way, and they had us in their net. So, one by one, they changed the demands, eliminating the word "charges" and substituting "suspicion" instead; and dropping the word "wrong-doing" and using the word "suspicion" for that, too. Then they also agreed that our withdrawal should be on "Special Furlough."

.....

The final statement as agreed upon by the Executive Committee and

(cont. on p. 1057)

the government and signed by us is as follows:

"Pledge made by . . . . .

"I regret that I find myself in the position of being suspected of infringing the 'Regulations of the Chosen Pernicious Books and Papers Temporary Control Act' in connection with the Women's World Day of Prayer, and I deeply appreciate, therefore, that by special consideration you are granting me generous treatment and are also cautioning me as to my future behavior.

"I hereby pledge that I will hereafter act with greater care so as to avoid such suspicion and also that I will return to my home country on Special Furlough."

Signature . . . . . Date. . . . .

"To the Public Prosecutor, Keijō, Chosen."

. . . Deportation without process, but under demand of the government and threat of the Police backed by the Army, of course, is what has happened to us. I had stated that I would stick it out. But at last it became clear to me that yielding by us was the wiser course. As no unchristian confession was demanded, it became easier.

Leaving would have been hard at any time; but with war threats all around and with practically the humiliating conditions of the Concentration Camp life upon us, with all the retaliatory damages of the "Freezing" war measures upon us, and being advertised as spies before the Korean people to whom we had been giving loving and faithful service for decades, we tried to smile it through, as the police hustled us out of their domain. Not the least of our regrets was the fact that we were leaving while our Korean Christian friends were compelled to stay and bow before terrors of resurgent paganism at war with Christianity.

LETTER FROM REV. H. H. HENDERSON DATED JUNE 3, 1941 (from U.S.A.)

Dear Dr. Hooper:

I had hoped to get a letter off to you before leaving Taiku but the school business hung on till the time of our leaving so I decided it would be better to write the letter while crossing.

As soon as I reached Taiku last Fall I called a meeting of the academy board of directors and presented my "final" resignation. Some time later I called informally on the head of the local educational department and informed him that I was resigning as principal. In the course of the conversation it became very clear that the government was quite willing to let our school continue as a distinctively Christian school with the especially full religious education program, as long as I was in charge. But after I stepped out they felt it best that the new principal be selected "apart from religion." Christian schools need a Christian principal and faculty. Thus began a struggle that continued till the end of March. I worked right with the board of directors. Our first move was to nominate to the government, as principal, a Korean pastor. The man did not have educational experience but he did have many friends in government circles. Our purpose was to push the claim for Christian leadership in the school. At the same time a Christian young man, son of a pastor, was nominated for the principalship of the Girls' School. On the 28th of February the Girls' School principal was approved but the pastor nominated for the Boys' School was turned down because of insufficient qualifications. In turning this application down, the government at the same time suggested a man, a Japanese, a

former principal of long experience in government schools. Of course a non-Christian. They named his salary and it became clear that the educational department had gone so far as to receive his acceptance of the position. This put us in a tight box, because government officials consider such suggestions as mandatory. If one does not accept "suggestions," he is disobedient. I happened to catch the full brunt of the wrath of the educational head as we gently resisted. I was at the governor's offices on other business when I met the Chief Inspector of schools, who asked me to stop in at the educational office. I did so to find the educational folks all waiting to interview me. They named their man, and I very politely recalled to their memory the school's constitution and the contract under which the property was being used by the Presbytery. In short, I pointed out that if they insisted on putting the school in non-Christian hands, it was the same as cutting the institution off at the root; it was the end of Keisung Academy. The educational head was very angry and after saying some harsh things stomped out of the offices. Therewith began a period of special negotiations, wherein I faded into the background and a couple of the directors began a regular program of evening calls upon key officials and entertaining others at dinner until pressure was brought to bear on the educational head. Finally, he called the representative of our board and told him that the government would withdraw its suggestion and that the board should make application "at once" for their choice. We had a good man all lined up this time--a well-trained educationalist from a Christian family, a good strong man. His application went in March 28th and the permit came out May 10th.

The new principal's name--Mr. Kaneko (Kah-nay-koh). His Korean name is Kim.

The principal of the Girls' School is Mr. Oyama though his Korean name is Lee or Ri.

We were scheduled to leave Taiku on furlough on the 16th but our steamer was delayed, so we left on the 21st. That gave me one week to turn over to Mr. Kaneko all the school business and to acquaint him somewhat with the background. He expressed himself repeatedly as determined to carry on the school in accord with its present program, making it a real Christian school and we believe he will do this.

.....

As I left Taiku I turned in my resignation as "founder" of the academy but the Government approval of this had not come out before I left.

The board of directors voted to make me Honorary Principal with the privilege of attending all board meetings. They put my desk in the religious education office and urged me to hurry back and take charge of that part of the program. . . . I feel a strong pull to go back after furlough.

The hospitals are running strong as ever and it is possible to do market preaching. Quite often the missionaries are asked to preach in the city nearby churches but no missionary carries any ecclestical authority in our church. This is a period of change and a new day is coming, a good day for the Gospel. The church is being prepared and I hope we will be found ready, too.

Best regards,

(Signed) Harold H. Henderson

P.S.

With the approval of Mr. Kaneko we also secured the assurance that the religious program would ~~continue~~ as is--only the Bible classes and chapel should be conducted in Japanese.

1941

by C.H.B.

Since Mrs. Adams had returned to the U.S., Mr. Adams had dinner with the Bruens every day.

I was teaching Kathleen Henderson and Harry, Jr. the Calvert Kindergarten course.

Early in January Mr. Chamness returned from U.S.A. Also in January, Kim Kei Won (Kim Chai Su), the first Protestant Christian in North Kyung Sang Province--who had come with Mr. Adams to Taiku--died.

On February 19th we celebrated Harry, Jr.'s fifth birthday. This date was also Miss Pollard's birthday.

On February 28th the World Day of Prayer for Women program was held, which was sent from the World Day of Prayer Program Committee and which Miss Pollard had sent to Miss Butts for translation. The program was held in the South Church in Taiku.

March 19-31. Mr. Blair was enroute to Taiden where he was hoping to see Dr. Lowe and Mr. DeCamp who were in jail.

After May 1st the Station met for prayer every afternoon at 4:00 P.M., and a special retreat was held for one day. Gerda Bergman brought to one prayer meeting:

"As an eagle stirreth up her nest,  
fluttereth over her young,  
spreadeth abroad her wings,  
taketh them,  
beareth them on her wings;  
so the Lord alone did lead . . ." (Deut. 32:11, 12a)

In May the Henderson's left on furlough.

July 6th. Flood for a week.

July 17th. We left for Sorai Beach and arrived there on the 19th. The Underwood family was there and a number of Danish missionaries from Manchuria. At the beach we found ourselves almost prisoners. We might not leave the beach either by boat or car except with permission of the police and escorted. We were quizzed and those individuals who did leave the beach were searched with the greatest thoroughness. Fountain pen caps were probed for papers, trousers' cuffs searched, eyeglass cases and everything thoroughly examined. Cameras were sealed, and some books and photographs seized. A Japanese guard was stationed at the village and checked on us daily.

"It was announced on July 25, 1941 that the United States would freeze all Japanese assets in the United States. This was signed on July 26, 1941. The Japanese retaliated immediately. As of July 26, 1941 no Americans in the Japanese Empire (which included Korea) were able either to draw upon his yen balance from any bank in the Empire or to cash and convert any dollars or foreign checks. A decree published in the Japanese Official Gazette of July 28, 1941 prohibited the acquisition or disposition of property.

"Supplies to Japan were gradually reduced following the January 26, 1940 expiration of the Trade Treaty between the United States and Japan which had first been negotiated in 1911. On July 2, 1940 Congress passed the Export Control Act which restricted exports of certain materials except by license. Various Presidential Proclamations issued from this date throughout 1941 added to those materials which fell under the licensing system. In addition, certain other strategic materials were embargoed from delivery to Japan. On July 31, 1940 it was



announced that the export of aviation gasoline would be limited to nations in the Western Hemisphere. On September 26, 1940 it was announced that effective October 16 the exportation of all grades of iron and scrap steel would be permitted only to Great Britain and the Western Hemisphere. On December 10 it was announced that as of December 30 iron ore, pig iron, ferro alloys, and iron and steel manufactures would be virtually embargoed to all but the British Empire and the Western Hemisphere. They would be allowed delivery to other destinations only in quantities approximating usual or pre-war exports. The freezing order of July 26, 1941 virtually ended all trade between the United States and Japan."

August 24th. Typhoon.

About August 26th Mr. Cook brought us word from the Executive Committee which had met in Seoul, that in view of the prevalent conditions they urged us to return to the U.S.A. We asked the guard to arrange transportation for us to the train, and we began packing to leave Sorai Beach on August 27th. On the train four of us--Mrs. Cook, Harry, Harry, Jr., and I--were forced to sit on the floor of a small lavatory with a guard standing outside. On arrival in Taiku, we found that Miss Pollard, Miss Bergman, and Mrs. Henderson had already left for Shanghai because of their participation in the World Day of Prayer for Women's program.

We were not permitted to dispose of any of our household goods by either selling or giving it away and could take only a minimum amount of baggage. We did, however, arrange to give Martha Bruen's piano to the church at Kim Chun by getting the church officials to get permission

from the police. We also arranged for our cow to be taken to the country by our cook.

Miss Ella Sharrocks, R.N., (who had been transferred to Taiku in 1940) and we left for Chemulpo the week of September 14, 1941, leaving Dr. and Mrs. Fletcher and Mr. Adams there.

LAST SERMON IN TAIKU  
(Sunday, September 14, 1941)

They shall abundantly utter  
THY GREAT GOODNESS

Hymns:

45 - Ye Servants of God  
177 - O Master Let Me Walk With Thee  
172 - Faith of Our Fathers

Text: Psa. 145:7

Psalter No. 11 (Psa. 145)  
Scripture: Psa. 103, Psa. 27, and  
Rom. 8:31-39

INTRODUCTION:

1. At Such a Time as This

- (1) Don't reflect on our present difficulties too much.
- (2) Don't reflect on problems our beloved Korean Church faces.
- (3) But rather on memory of God's goodness.

2. After Forty-Two Years

Deut. 8:2. Remember all the way the Lord led thee.  
Deut 32:7. The days of old. (Possibly last Sunday).  
I Chron. 16:12. Remember His marvelous works.

MEMORY:

1. Isaiah - sensitive plate or film, imprinted with what it is exposed to--good or evil.

- (1) May be storehouse from which to draw comfort and inspiration.
- (2) Torment--from which can't flee. Lust--murderer. Haunts all waking hours.

2. Its Place and Use

- (1) Means of growth.
- (2) Storehouse of knowledge and experience.
- (3) Basis for conjecture regarding the future. Psa. 63:7. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
- (4) Warning.
- (5) Comfort.

3. General Causes to Abundantly Utter

and Remember "The Great Goodness"

- (1) A kindly disposed people
- (2) Open door for Gospel
- (3) Wonderful fellowship--in missionary body.
- (4) Having a part in building Korean Church.
  - (a) Coming in '99--no organized church.
  - (b) Baptized 2.
- (5) Many wonderful friends among Koreans.
  - (a) 4-5 generations--more than U.S.A.
- (6) Bible study and teaching in Bible Institute and classes.
- (7) One place for 42 years.

- H.M.B.

"Shanghai, China

"Oct. 7, 1941

H.M.B.

"Dear Dr. Hooper:

"We have appreciated the Board's reiterated concern for our missionary children and in line with this, Mr. Blair as Executive Committee chairman has from time to time urged us to consider the advisability of withdrawing because of Harry, Jr. Having just returned from furlough, bringing back with us ample food supplies and not being affected by the closing of the Pyeng Yang Foreign School, we have after much prayer and thought and seeking God's guidance for us, felt that we should remain.

"However, at the last Executive Committee meeting when specific action in regard to us was taken without any consultation with us, we felt that we should comply and withdraw from Korea. We are very reluctant, however, to do anything hastily and especially now since the missionary force has been so depleted and the care of the station has fallen on so few, it seems advisable to us to remain in Shanghai for an interval.

"If an opportunity for work among the Koreans here or some other avenue of service should present itself, I would be glad to utilize it but would prefer to return to Taiku at an early date, leaving Mrs. Bruen and Harry, Jr. here. We have enrolled him in an English school here where there are some two hundred and fifty children, British, European and a few Americans. It seems to meet our need and is just a few steps from our quarters here. We are located at the Missionary Home here and

will, I think, be able to remain here a few months. The Korean missionaries who are here in Shanghai now encourage us in this plan and think with us that there is no need for us to return to the U.S. immediately. If it becomes advisable later to do so, we can then proceed. For the present, therefore, we would like to have our travel account held and receive our salary from the treasurer here. And if I should be able to return soon to Taiku, some other arrangement can be made.

"We are earnestly seeking God's guidance in the matter and desire only to follow His will for us.

"Hoping that this course of action will meet with your approval.

"I am very cordially yours,

(Signed) Henry M. Bruen"

"Taiku, Chosen

"October 14, 1941

"Dear Bruens:

"I've been resting in the thought I was too busy to write a letter when you first left, and then you would sail before I could write. But now comes word that you aren't sailing, and my conscience is getting to work again, boo-hoo, boo-hoo. Anyway, you got a letter out of me, only I've just five minutes right now to get a start, and after I've gone to the compound and kept a date with the roof repairer to look at your roof and also the Beta house and outhouse roofs and done an errand at the bank, this will continue. So time is not dragging--yet! Bye!

"Hello! Back again! The roof man will submit an estimate, and after station approval is secured the contract will be let. Does that sound familiar? Three postcards and a note came from you folks while in Seoul and since then a letter from Shanghai from Poo\* and a card from Ma. Does that tally? Just this A.M. the letter from Poo was delivered while I was rolling up my sleeves for this letter-writing ordeal. We haven't finished up your house entirely as yet. I got the bedroom furniture transferred over in the storeroom and a few of the living room chairs put away. However, before we could finish the job someone broke in and made a pretty mess of everything.\* As far as we can find out, nothing stolen. Fortunately, the attic was not penetrated. Everything was left in a mess--ulled out and scattered around. Pictures torn off walls and broken open, light fixtures yanked off walls. Car broken into and front seat shredded, headlights smashed. The potatoes in the attic were

\* "Poo" was Mr. Bruen's Korean surname.

\* This was, of course, the work of Japanese.

equally divided into three parts. After, the Fletchers and I culled out some of the largest in an effort to preserve for seed for next spring.

"It has been very, very warm up until yesterday, but now it has suddenly turned cold with vengeance. The oil heater is going alongside of me right now and makes this room very comfortable. The days since you left have gone by quite rapidly. The days fill up with very little getting done. Too many permissions, etc., red-tape to unravel. Also, many calls. I lost a rather nice piece of Korai-chang.

"Made one trip to Andong. I notified my friend next door two days ahead, but evidently he has a bad memory, so I went without proper knowledge. Had a good time up there, though busy two days and three nights. Cooked my own meals in Crothers' bedroom on George's electric stove (not cut off yet). But when I got back--was called on twice with heavy words and called down town for another third dressing down. Miss Root -- from the Southern Presbyterian Mission came up to bring an orphan and Mrs. Miller and Minnie C. Davie, from Chung Ju, for "shots." Arrived on same train without each knowing the other was coming, and both had planned to come a day early and were delayed. Miss Root was here for three or four days and the others for a couple of days longer. Needless to say, the social whirl was terrific during that time.

"Harry, Jr., your little canary just looks swell. It seems awfully lonely though. I try to cheer it by chirping at it, but it doesn't seem to do much good. Tippy, your dog, hung around the Fletchers for a few days after you left, and I thought they were going to keep it, but I guess the secretary came back for it. Skeezix, my dog, is doing fine, that is, as fine as an old man can. Rex is growing every day



and it looks as if he will become a fine dog some day soon.

"The compound seems as if it is inhabited with ghosts. Everytime I go over there, I can't get used to the idea the houses are empty. I expect to see people come out and walk around.

"I am glad that you have found a school for Harry. If conditions are favorable, that would be fine if you did not have to go further away than Shanghai. The chances look to me to be about fifty-fifty of getting worse or better.

"Keisung is celebrating its 35th. We the Fletchers and I went to a concert in town hall Saturday night and tomorrow there is something more doing.

"People continue to be good to us and when we meet them they drop a tear or two to let us know how they feel about it.

"Give my love to all of the gang. Will be getting out letters to each and every one if my strength and courage hold out. New laws apparently will make correspondence much more difficult after the twentieth. Read yesterday about Moses being alone forty days and forty nights, not alone, but with the Lord. I hope that the duration may be prophetic of the time limit that lies ahead for me, but I hope it is not prophetic with regard to the eating and drinking, which Moses did not during that period. However, he seemed to have a good time and came out of it with his face shining.

"Affectionately,

(Signed) Edward Adams"

## HOMEWARD BOUND

September 19, 1941 was a sad day for us as we were leaving our beloved Korean people the next day without having the opportunity to see or bid farewell to any of our friends.

After supper the cook said, "Poo Moksa, if you and your wife will go out your study door and pause for a moment and look to the driveway on the left, you will see someone who has come to see you. Don't stop or make any effort to speak to them but turn to the right and come back through the kitchen door. They will not make any effort to speak to you but they do not want you to leave without knowing that your many Korean friends are praying for you and wishing that you will return soon." It was Mr. Kim, the oldest pastor in the city, and his wife. The Koreans had all been ordered by the Japanese authorities not to make any contact with us.

The next morning, September 20th, Edward Adams drove us to the railroad station, and Dr. and Mrs. Fletcher took Miss Ella Sharrocks, R.N., in their car. There was a large crowd along the main road to the railroad station. Men, women, and children were looking at the shops but very quickly glancing at our cars as we passed. It was their way of bidding us farewell.

We arrived in Seoul that evening and left for Chemulpo the next morning, September 21st. After having our limited baggage searched, we left Chemulpo for Shanghai, China. We were met by our China Mission treasurer who had arranged housing for us among the missionaries. We

were sent to the Mission Home conducted by an English woman for Christian workers who needed a place to stay temporarily. There were twenty-six Presbyterian missionaries who had arrived from Korea.

We had expected to sail for the U.S. almost immediately but learned that no more American boats would come to Shanghai at that time.

We were fortunate in being able to place Harry, Jr. in an English school for foreign children. Mr. Blair and Mr. Bruen were invited to speak to certain groups, to preach, and even given the opportunity to broadcast to Korea. Very few Koreans had access to a radio, however. During the October 12, 1941 broadcast, Mr. Herbert Blair and Harry were in charge of the service. Harry offered the following prayer:

"Have mercy, O Father, upon all the nations and peoples of the earth--so many of them now suffering danger, and death, and destruction. Restrain all who plan <sup>evil</sup> and strengthen all good endeavors. Let all men realize that there is but one way to life and peace through Jesus Christ. We pray for this great city, for its multitudes of suffering and needy mankind. Bless thy truth as proclaimed this day. May the folly and cruelty of man-made ways be made abundantly clear and plain to all people that all may turn in true repentance and sincere obedience to the God and Father of us all and henceforth walk as His true children. This we ask in the matchless Name of Jesus Christ our Lord. Amen."

We were led in a retreat by several of our members. Miss Marian Kinsler talked about our need for patience using James 1:2-4 and 5:7-11. John Y. Crothers spoke of the plan of redemption and Helen Henderson of the example of Christ's life and quoted, "I will trust whate'er befall;

NOTES MADE BY HARRIETTE BRUEN DAVIS ABOUT THE BRUENS LEAVING KOREA IN 1941, with some quotes from Rhodes' History.

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When the Bruens came back to the States on furlough in 1939, they left the old car in Taegu unsold, although they were expecting to take a new one back with them when they returned to the field. Then the Japanese government banned the importation of new cars into Korea. So the folks sold the car they had bought to take out, and instead bought new tires, and motor parts for the old one.

They arrived back in Korea in September 1940, just before the American Consul urged complete evacuation of the missionaries. The State Department sent the SS Mariposa to Inchon. "When the ship sailed on Nov. 16, 1940, among the almost 22 passengers from Korea were 19 members of our Mission and their children" and all the students from the Pyengyang Foreign School. This left 49 of our mission members, with 3 children (Harry Bruen and two Underwood children). Father was very anxious to stay. Remaining in Taegu were most of the station: the Bruens, Blairs, Fletchers, <sup>Mrs. Lloyd</sup> Henderson, Adamse, Miss Pollard and Miss Bergman.

In February 1941 the government cracked down. In Chungju, Dr. Lowe and Otto DeCamp were arrested for removing Shinto shrines from servants' houses on the compound, and they were in West Gate Prison in Seoul for five months. Then the program for the World Day of Prayer, on February 28th, offended them because of the reference to Jesus as King of Kings. Japan was then insisting that their Emperor was of divine origin. Also the emphasis on Peace was considered a criticism of the war with China. Miss Alice Butts, who sent out the programs, was jailed for 28 days. Mr. Blair, of Taegu,

Chairman of the Mission Executive Committee, was taken off the train at Taiden and for 12 days his whereabouts was unknown, while he underwent a grueling police examination.

In addition, 4 men and 16 women of our Mission were subjected to the same sort of examination. Members of our Board in New York went to the Japanese Embassy in Washington and were told that 11 of our missionaries, including Mr. Blair, Miss Pollard and Miss Bergman and Mrs. Lloyd Henderson, of Taiku, must leave immediately or all in the case would face prosecution and sentencing. These 11, then, with 10 more being evacuated for reasons of health or special furlough, left on October 1st for Shanghai, and 10 of them went on from there to work in the Philippines. Earlier in the year, Dr. McAnlis and the Livesays had been temporarily transferred to that Mission.

The Bruens, back in Taiku, left for Sorai Beach, and were on the train when the Japanese ruled that all American people should be "frozen" in place, and their assets also frozen. (This was in retaliation for our freezing the assets of the Japanese in this country.) But as the Bruens were already on the train, they let them go on to Sorai, providing them with "tails" to be sure they stayed within bounds. Mrs. Tom Cook was with them in Sorai. (Mr. Cook was in Seoul at Executive Committee.)

By November, the situation became so much worse that the temporary withdrawal of all the Mission force was considered, but was voted down.

The Bruens and Mrs. Cook were among those who left on August 27. They had remained at Sorai longer than usual as it was difficult to carry on any work without causing trouble for their Korean associates. When the order came, Father reported to the police there at Sorai, who sent them by car to Sariwon. The Underwoods were also at Sorai, but they did not leave with the Bruens, probably because they had their boat with them. At Sariwon, the police made them sit on the floor of the train's toilet with the door open, and a guard posted outside, to make sure they had no contact with Koreans. Harry, Jr. had a jigsaw puzzle of the Diamond Mountains, which helped pass the time. He was five years old.

Arriving back in Taiku, they found that Miss Follard, Miss Bergman, Mrs. Lloyd Henderson and Mr. Chamness had already left for Shanghai, on orders of the police and the Mission. Only the Fletchers and Ned Adams had remained.

They were forbidden to sell or give anything away. However, they managed to get Harry's bike to the Leper Hospital, and the cow to a member of one of Father's churches. The Piano, a Chickering upright, Father insisted, belonged to Nan and me, since it had been Mother's, and so were allowed to give it to the Kimchun Church.

By this time, American liners had been banned from Japanese ports, so the Bruens and Ella Sharrocks went on a Japanese coastal steamer from Inchon to Shanghai, joining many of the other Korea missionaries already there. They hoped to get on an American ship there and proceed to the States. One did come in, but only the Bernheisels and Vaughan Chamness found space on it, and they went straight to the States. After that, no more American ships came, so they all took passage on a French ship, the D'Artañon, to Manila.

They had arrived in Shanghai about September 23rd, and the Bruens stayed with an Englishwoman who ran a guest house for travellers. They stayed in the city about a month before they got passage out. During this time, Harry, Jr. attended a school for girls, and learned the alphabet.

The Korea Missionaries met often together to talk over their problems and receive inspiration by listening to one or another of them give helpful and inspirational talks. Some of these, according to Father's notes which he made at the time, were J.Y. Crothers, who spoke several times, once on God's Plan of Salvation, once on God's Plan of Redemption, and once on the ancient Biblical manuscripts. Marion Kinsler spoke on Patience, Helen Henderson spoke on Walking, Miss Alice Butts spoke on Psalms 71:1-5, saying she had not felt like a prisoner while she had been in jail in Korea on the World Day of Prayer charge. And Father spoke on Sharing. He also spoke to the Hebrew Mission there. We have his notes for that.

There are letters written to the Board from H.E. Blair

and Father, and they managed to broadcast over the radio to Korea a devotional message.

Back in Taiku, Dr. Fletcher and his wife <sup>and Mr. Adams</sup> were placed under house arrest. His family had left earlier. In Seoul, Mr. Koons, Mr. Reiner and E.H. Miller were jailed in December. Mr. Miller was tortured. They were released on May 25, 1942. "All internees left Korea on June 1, 1942, from Fusan. In Kobe, they were confined for two weeks in the Emigration Bureau Dormitory and then put aboard the S.S. Asama Maru, which then lay at anchor off Yokahama from June 17th to the 25th. Then they were exchanged for Japanese prisoners at Lorenzo Marques, Portuguese East Africa, on July 22nd and taken aboard the M.S. Gripsholm. Twelve weeks after they had left Seoul, and after travelling 12,000 miles, via Africa and South America, they arrived in New York on August 28, 1942."

Rhodes' History goes on to say, "The 14 members who had been interned in the Philippines reached Los Angeles and San Francisco in April and May of 1945. (This was, of course, after the war was over. These people had been interned by the Japanese at Santo Tomas. Mr. Herbert Blair had not survived this internment.) The Baughs arrived sometime in the summer." Rhodes omits mention of the Bruens and Ella Sharrocks\*, who arrived in Honolulu shortly after Pearl had been bombed, and in San Francisco on Christmas Day, 1941.

Father had wanted to stay in the Philippines on the chance that everything would soon blow over and they would be able to return to Korea.

Even though <sup>Japan</sup> was not yet a declared enemy, there was always danger from Axis submarines, so their ship crossed the Pacific with a cruiser escort and without lights or radio communication, going by a very round about route. They were about halfway across when they heard the radio report of the news of the attack on Pearl Harbor. <sup>Mandila</sup> When they got to Honolulu, Clara and Ella Sharrocks, both R.N.'s. were pressed into service caring for the wounded G.I.'s who were crammed onto the ship for transfer to the States. What relief and joy and thanksgiving there

\* Plus Alice Butts, Marion Kinsler, Helen Henderson, & two missionaries from Japan.

was in our hearts when the Board called us in Green Lane,  
Pa. that they had arrived safely in San Francisco that  
Christmas Day.